Dom. Prof. Dom. S. J. Bibl. Com.

A BRIEFE INSTRVCTION BY WAY OF A DIALOGVE,

Concerning the principall points of Christian Religion: Gathered out of the holy Scriptures, ancient Fathers, & Councells.

By George Douley Priest.

The fourth Edition.

Luci succedit Nox: Sapientiam autem non vincit Malitia. Sap. 7.

Permissu Superiorum. M. DC. XXXVII.

Auctore P. Gul°. Warford Soc. Jesu

BRITISH MUSEUM

THE PREFACE

To the Reader.

ALL Hereſies (Chriſtian Reader) as other diſeaſes whether of the body or the mind, haue their beginning, increaſe, ſtate and declination. That of Luther and Caluin began to be publiſhed in Germany, about the yeare of our Lord 1517. and a litle after in France, where it increaſed ſo much, with liberty of life ioyned with intereſt, and pretenſions of temporall Princes, as it ſtirred vp thoſe furious rebellions, Warres, and other Tragicall actions, which we haue ſeene, and heard of in theſe Countries: as alſo in Flanders, and other partes of Chriſtendome, wherſoeuer it hath come within the com-

passe of Europe; out of which it hath not yet crept, albeit (as the Apostle speaketh) it hath crept like a canker: the poyson wherof infecting so many Prouinces, came into our Countrey, by occasion of the inordinate affection which King Henry *the VIII. tooke to* Anne Bullen, *mother to the late Queene* Elizabeth (*beheaded afterward for her iust deserts by the said King, her Lord and Husband*) *for whose sake he brake with the Sea Apostolike, and tooke vpon him the Title of Supremacy in spirituall matters, to haue some colour to put away Queene* Catherine *his lawfull wife, wherunto the Pope could not be brought, for that he iudged the diuorce to be vniust, and contrary to Gods holy Law.*

2. Tim. 2.

By this occasion Heresy tooke roote in England, *vnder King* Henry, *sprong vp in King* Edwardes *dayes, vnder the Gouerment of his Protectors (afterwards executed for treason) and came to that State in the raygne of Queene* Elizabeth, *as the politike Gouernors*

uernors of her Counsell (who had founded their authority, and greatnesse in the aduauncement of the same) presumed (after they had taken away the life of the renowned Princesse Queene Marie of Scotland) they could so establish it, that they should be able to banish Catholike Religion for euer out of England. But the contrary hath happened, as in all other Heresies, and like attempts of ages past may be seene; the vnsearchable wisedome of Almighty God confounding the vayne cogitations, and shallow deuises of mortall men.

Now in Germany, and in those Northerne Countries adioyning, after so long, and so great desolation, we see great progresse of the Catholike Fayth, where euery day (God be thanked) Townes, Cities, and whole Countries, wearied with heresie, cast off this infamous yoke, and imbrace that Truth, which their Forefathers professed, with much more feruour then there was, before Heresie entred amongst them.

In Flanders the like; and where the

the Countrey is not oppreſſed with warres or rebellion, the piety, deuotion, and Chriſtian life of the people is incomparably bettered, ſince they haue deliuered themſelues from the thraldome of theſe erroneous, and Apoſtata doctrines. France is riſing apace, by the memorable example of the moſt Chriſtian King Henry the 4. who being deceaued by Heretikes in his youth, hath shaken them off, and their peſtilent counſayles, ſince he is come to more mature yeares; and through his wiſedome, and valour hath obtayned ſuch quietnes in his Kingdome, that neither he hath now any more cauſe to feare them, neither was it knowne (peraduenture) ſince Charlemayne, that any King of that Country hath enioyed that Crowne with more proſperity. The like example wanteth only in England (and to Gods omnipotency is as factible as in France) where Henry the eight his ſucceſſion is ended, for the which, and in the inordinate deſire he had to haue children, after twenty yeares raygne with renowne, and glory

in the eyes of all Christendome, whilest he liued a Catholike; after diuers Royall exploites, and the increase of his Regalties, by the most sacred Title of DEFENDOVR OF THE FAITH, gayned with that worthy, and Kingly worke written against Luther, he most miserably left God, and his Church. And that seed is now wholy extinguished, wherewith heresy was sowne, and should haue been perpetually maintained in our Country.

And the Persecutions past haue serued for nothing lesse, then for that they were principally intended: but contrariwise kindling charitie, and the loue of Christ in Catholike soules, haue not only conserued, but augmented, and illustrated the fayth aboue all expectation; so as we see the benedictions of our Sauiour, and the Regions white, and ready for haruest, whose reapers constantly labouring in this cause, patiently expect Gods prouidence, who, when time shal require, will put into the hartes of those in whose hands the gouernement is, to mitigate

the rigour of penall lawes, wherby the publishing of Gods Truth, may with more sweetnes go forward; which when, and howsoeuer it shall fall out, in the meane tyme experience doth teach, that some forme of Instruction is necessarie, for the informing of those poore soules, which hitherto haue knowne no other Religion, but that wherin they were borne, and by which they are taught through the importunate clamours of Caluins Ministers, to detest the Catholike Religion before they know it: for so it comming to tell our owne tale, they may iudge with indifferencie, & learne to distinguish betwene true Catholike doctrine and Heresie, which is that we especially pretend.

For if Catholike Religion were as the malice, or ignorance of those Sectaries teach, and make the common people beliene; it were not only folly, but meere madnes to be a Catholike. But the contrary will heere quickly be seene, and what conuenience, and excellent harmony our Religion hath with all Truth and

reason,

reason, and the light and Maiesty which it carieth in it selfe: by which alwayes it hath ouergrowne, and confounded all sectes, and hereſies in the world; & that if the Aduersaries haue any shew, or apparence of Religion, it is with thinges vsurped, and stolne from vs, or counterfaited by imitation of the Catholikes, no otherwise then Apes imitate men, and the Diuell the workes of God (as some of the ancient Fathers haue noted:) The rest, & that which is meerly their owne, being nothing els but droſſe, baggage, and beggary, as any man of iudgment, not preoccupated with paſsion will easily diſcerne, euen by the reading of this little Dialogue; little in volume, but great in ſubstance, for the great, and important matters it conteyneth, neceſsarie for our ſaluation, the greatest affayre that we can treat of in this life: which was first written for the help, and instruction of particuler friendes, not without some imitation of S. Auguſtine; who made his Enchiridion with the like intention.

And albeit I haue framed the ſtyle thereof to the vnderſtanding, and reach of the moſt: yet I hope the Learned will find ſatisfaction, and the more curious wits wherin to diſcourſe, and entertayne themſelues. And that no man may complayne of the brenity, which I haue affected, comprizing ſo many important queſtions in ſo little a volume, for ſuch as deſire to ſee the ſame matters either more copiouſly handled, or more authentically proued; I haue quoted in the margent the grauеſt ancient Writers of all other tymes, who being Lights of the world, & miracles of nature for their Talentes and Iudgment, haue alwayes followed this infallible Guid-ſtarre of the Catholike Truth: to whoſe bookes faythfully cited, I remit thee (Gentle Reader,) and will hartily pray to God, to direct thee in the way of Truth, and eternall Saluation.

Thy Seruant in our Lord IESVS.

George Douley.

A BRIEFE INSTRVCTION, by way of Dialogue, concerning the principall points of Christian Religion.

MAISTER.

ARE you Christian?

DISCIPLE.

Yea Sir, by the Grace of God.

M. Why do you say, by the Grace of God?

D, Because I am not a Christian by my owne merits, nor of my Father nor Mother, not any other pure creature, but by the goodnes and mercy of God, and the merits of Christ Iesus. A Christian.

M. And what is a Christian?

D. He that being baptized, believeth, and professeth the Law of Christ.

1. Pet. 4. Act. 11. Tertul. de præscrip. Cypria. l. 4. Ep. 2. Athan. ora. 2. contra Arr. Aug. tract. 113. in Io & Enchi. c. 5.

M. And what is the Law of christ?

D. That which our Sauiour deliuered to his Apostles, and their successours; and is truly and only taught in the Catholique Church of *Rome*, now, and euer since our Sauiours tyme.

M. What benefit, or dignity receaueth a man, when he is made a Christian?

D. He is made the child of Benediction, the adoptiue sonne of God, and inheritour of Heauen, if himselfe do not put impediment to the same.

M. Are there any that deny this Law?

D. Yes truly.

M. Who are they?

D. All Infidels, as Paynims, Iewes, and Heretikes.

M. What is an Heretike?

An Heretike.

D. He which being baptized, doth wilfully deny any article of the Catholique Roman fayth: or belieueth any thing that is contrary to the same.

M. So that it is not sufficient to be a Catholike for a man to be Chri-

Christened, except he also beleeue, and professe the said Roman Church, after he commeth to yeares of discretion?

D. So it is. And when it shalbe necessary, he is also bound to dye for the Confession of the same.

Of the Signe of the Crosse.

CHAP. I.

M. WHAT is the Signe of a true Christian, or Catholike? The Figure of the Holy crosse.

D. The Signe of the holy Crosse.

M. Why so?

D. Because in it our Sauiour Iesus Christ redeemed vs; and this Signe hath alwayes beene vsed in Gods Church, not only in the Sacraments, but also in actions of this life, as well humane, as diuine.

M. From what, or from whom did he redeeme vs? *Basil. l. de Spi. S. c. 27. Naz. orat. 1. in Iul.*

D. From Sinne, and the Diuell, whose prisoners we were before.

M. How must the Signe of the Crosse be made?

D. The

Hieron. ad Eust. de custod. virgin. & ad Fabio. de vestib. sacr. Ephrem ser. de S. Cruce Augst. tract. 118. in Io. Athan. in vit. Anton. Euseb. l. 1. & 2. de vit. Const. Cyril. Hieros. Cathec.

D. The ordinary manner is with the whole hād, or three principall fingers of the same, to touch first the forehead, then vnder the breast, and then from the left to the right shoulder, saying: In the name of the ✠ Father, and of the ✠ Sonne, & of the holy ✠ Ghost, Amen: or in Latin, *In nomine ✠ Patris, & ✠ Filij, & Spiritus ✠ Sancti*, Amen.

M. Is there any other manner of blessing your selfe?

D. Yea Sir; as the Priest doth, when he sayth the Gospell, making with the thumbe a Crosse vpon the forehead against euill thoughts, another vpō the mouth against euill wordes; and the third vpon the breast, against euill workes which proceed from the hart; saying: By the signe ✠ of the holy Crosse ✠ from all our enemies ✠ deliuer vs good Lord: to which is also ioyned the former blessing, In the name of the Father, & of the Sonne, and of the holy Ghost, Amen.

M. Is there any misterry signified besides, in this Blessing?

D. Yea

D. Yea Sir: First the mistery of the blessed Trinity; & then that of the holy Incarnation; when our Sauiour came downe from Heauen into the Virgins wombe. 4. & 13.

M. How are these mysteryes represented in this Signe?

D. In that, we say in the Name, and not in the Names, is giuen to vnderstand the vnity of God: & by the Name, is vnderstood his Diuine power and authority, the which is onely one in all three sons. Those wordes of the Father, of the Sonne, and of the holy Ghost, do declare vnto vs the Trinity of the Persons; which notwithstanding haue one & the selfe same Diuinity, and Essence, Power, Wisdome, Bounty &c.

M. And how is the Incarnation represented by this Signe?

D. Because it representeth the passion of our Sauiour, & consequently the Incarnation of the Sonne of God, who for our redemption was made Man, and crucified.

M. Why do you draw your hand from

from the head to the midle, and then from the left ſhoulder to the right, and not from the right to the left?

D. The firſt to ſignify the proceeding of the Sonne from the Father, who is the fountaine and beginning of the other two perſons. The ſecond, by touching both ſhoulders, ſignifieth the proceeding of the holy Ghoſt, from the Father and the Sonne, which is done frō the left ſide to the right, to ſignify, that by the Paſſion of our Sauiour, we are transferred from things tranſitory to eternal, from ſinne to grace, from death to lyfe: wherby it appeareth that this holy and wholeſome ſigne, is as it were a briefe ſumme of our whole fayth, and Religion.

M. When muſt we vſe this holy Signe?

D. As often, as we beginne any worke; or that we be in any neceſſity, eſpecially when we riſe, or go to bed, or go forth of dooores, and at the entrance into the Church, and when we eate, or drinke

drinke &c.

M. And why do you make this signe so often, & to what effect?

D. Because it is the signe, liuery, and cognysance, whereby we are distinguished, as the true seruants and souldiers of Christ from all the enemies of the holy Church, as Gentils, Iewes, Turkes, & Heretiks. Secondly because by this signe we inuocate the help of God in all our workes. And oftentimes we are deliuered by the vertue thereof from many perils, as well temporall as spirituall; the Diuell fearing this signe, and flying from it, no otherwise then malefactours do from the Kings officers and iustice, especially when it is made with fayth, and confidence in Gods mercy, & the merits of Christ our Lord.

The Name of Iesus.

M. And why do you put off your cappe, and make curtesy, when you name IESVS?

D. Because the Apostle teacheth vs, that there is no other Name wherein we can be saued: & that in this Name all knees shall bow,

as

as well of heauenly and earthly creatures, as of all thinges vnder the earth.

Of the Obligations and Duties of a true Christian.

CHAP. II.

M. FOR what end was Man created?

D. To loue & serue God in this lyfe, and afterward to see and inioy him in the next, wherein doth consist our euerlasting felicity, and happines.

Christian duties. M. You haue answered well; but tell me, what is a Christian bound to know, for the attayning of the sayd end, after he commeth to vse of reason?

D Three things.

M. Which are they.

D. First to know what to beliene. Secondly, to know what to pray, or aske. Thirdly, to know what to worke, or doe.

M. And how shall we know what to aske? D. In

D. In knowing well the *Pater Noster* &c.,

M. And how shall we know what to believe?

D. By knowing the Creed, or the Articles of our Fayth.

M. How shall we know what to worke?

D. If we know well the commandements of the Law of God: and those of our holy Mother the Church: and discerne what are mortall sinnes, to the end we may fly them.

M. You say well: but tell me, haue we not need of some supernaturall help, for the discharge of these obligations?

D. Yes Syr: for we haue need of three supernaturall vertues, which must be planted by God in our soules. Theologicall vertues.

M. Which are they?

D. Fayth, to be able to believe well: Hope, to be able to aske, or pray well: and Charity, to be able to worke well.

Of

Of the Creed.

CHAP. III.

M. GO to then; let vs begin with Fayth, and tell me what we muſt belieue?

D. I haue already told you, that the Principall is the Creed.

M. Why then, recite the ſame.

The Creed. D. 1. *I beliene in God the Father Almighty Creator of Heauen and Earth.* 2. *And in Jeſus Chriſt his only Sonne our Lord.* 3. *Who was conceiued by the Holy Ghoſt, borne of the Virgin Mary.* 4. *Suffered vnder Pontius Pilate, was crucifyed, dead, and buried, deſcended into hell.* 5. *The third day he roſe againe from death.* 6. *Aſcended into Heauen, ſitteth at the right hand of God the Father Almighty.* 7. *From thence he ſhall come to iudge the quicke and the dead.* 8. *I beliene in the Holy Ghoſt.* 9. *The holy Catholike Church, the Communion of Saintes.* 10. *Remiſſion of Sinnes.* 11. *Reſurrection of the fleſh.* 12. *Life euerlaſting. Amen.*

M. Tell

M. Tell me, what is this Creed? Fayth.

D. It is a Confession of the principall articles of our Fayth. *Ephes.* 2.

M. Who made it? *Heb* 11.

D. The Apostles. *Basil. Ser. de fid. confes. Aug. cont. Ep. Fund. c. 5. Ber. Epist. 190. Chrys. in 1. Cor. Hom. 4. Gregor. Homil. 26 in Euang. The church Gen. 6. Cant. 4. & 6. Esa.*

M. To what end?

D. To informe vs in our Fayth.

M. What is Fayth?

D. Fayth is a gift of God in our soules, with the which we do firmely, and Catholikely believe all that God hath reuealed vnto vs, according as we are taught by our holy Mother the Church.

M. Is the Church then a witnes sufficient for to know, and distinguish all that God hath reuealed?

D No doubt Syr: for as much as she is illuminated, and assisted alwayes by the holy Ghost; and therfore cannot erre.

M. What is the Holy Catholike Church?

D. It is the visible Congregation of all true Christians, and Catholikes which are scattered ouer the whole world, whose Head next vnder God, is the Pope.

M. Who is the Pope?

D. The

Matth. 5. & Mar. 12. Luc. 9. 2. Petr. 3. Ap. 22. Iren. l. 3. cap. 40. Tertul. de præscript. Clem. Alex. l. 7. Strom. Cyp. l. 2 Ep. 6. l. 4. Ep. 2. Origen. l. 2. Arno. in Ps. 130.

D. The Pope is the holy Father, Bishop of Rome, Succeſſour of S. Peter, and Vicar of Chriſt vpon earth, to whome all Prelates, and Chriſtians whatſoeuer, are bound to obey as to Chriſt his true and lawfull Lieutenant.

M. How know you, that the Pope is Saint Peters ſucceſſour?

D. By the infallible Authority of the Scripture, the vniuerſall Tradition of Gods Church, the certayne ſucceſſion of all Roman Biſhops euer ſince Saint Peter vnto this day: and laſt of all the teſtimony of all learned Doctors, Fathers, & Catholike writers, ſince Chriſt came into this world.

M. And what call you Tradition, wherof you mētioned euen now?

D. Tradition of the Church, and ſuch as is of authority to proue or diſproue in matters of faith, we call all that Doctrine, which without writing hath beene by word of mouth left vnto vs, eyther by Chriſt, or his Apoſtles, or their lawfull ſucceſſours, and therefore to be honoured and beleiued.

M. And

M. And how proue you that Saint Peter was made Pope & President of Gods Church by our Sauiour?

D. By those wordes, wherein he bad him feed his flocke three tymes togeather, & especially when he gaue him the keys of the Kingdome of Heauen, and authority, that whatsoeuer he should loose vpon earth, it should be loosed in Heauen; & whatsoeuer he should bynd vpon earth, it should be bound in Heauen: which was the greatest power, that could be giuen to any mortall creature.

M. And cannot the Pope erre in matters of Faith, and Religion, as well as other temporall Princes?

D. No: For our Sauiour sayth to Saint Peter, that he had prayed for him, that his fayth should not fayle, & therfore he calleth Saint Peter the rocke, saying, *Vpon this rocke I will build my Church, agaynst which the gates of Hell shall not preuayle*; all which would be otherwise, if the Pope could erre, who is the foundation of this whole building. As for temporall Princes

Aug. Ep. 165. &c. Traditions. *1. Bas. 3. Chrys. Iust. Theophilact. Oecumen. sup. 1. Cor 12. Basil de Spiritu Sancto; cap. 29. Tertul. de præscript. Ioan. 20 & 21. Mat. 16. v. 18.*

ces they haue no power in matters of Fayth, and Religion; seeing our Sauiour commandeth to giue to Cęsar that which belongeth to Cęsar, and to God that which belongeth to God: & much lesse haue women to doe in this, who (as S. Paul sayth) ought not to open their mouthes, nor speake in the Congregation.

M. So that you make the Pope & Saint Peter all one in this case?

D. Doubtles, euen as the Father & the children are all one in the title of inheritance; as the Churches body continued after Saint Peter, so her Head must needs cōtinue also on earth.

S Peter at Rome.

M. You make no doubt then, that Saint Peter was the first Bishop or Pope of Rome?

D. None at all Sir. For as much as it were madnes to call it in question, being so certaine a matter, & so receiued amongst al Christians, as any other article of our faith; as all histories, and ancient and moderne writers do testify, and to this day there remayne manifest

2. Petr. 5. Iren. l. 3 c. 3. Tert. de præscript.

argu-

argument of the same in Rome.

M. Why; haue you any Relique of his, in that Citty?

D. We haue both his, and Saint Paules whole Bodies, and their Heades are yet to be seene: where are extant the most sumptuous & ancient Temples in the world built ouer them, for their memories; Saint *Paul* being beheaded by the sword, the same day that Saint *Peter* was crucified, vnder the wicked Emperour *Nero*, after that he had been Bishop twenty and fiue yeares of that Citty.

M. You haue reason: but let vs returne to our first purpose of the Creed. And first tell me, How many articles be there of it?

D. There be twelue, whereof the first belongeth to the Father; the six following to the Sonne; and the last fiue to the holy Ghost, which are the three Persons of the Blessed Trinity.

M. What is the mystery of the Blessed Trinity?

D. Truly Syr, that is to deepe a Question for me to expound. But

Clem. Alex. l. 7. Strom. Euseb. Eccles. histor. li. 2. c. 14. & 15. Aug. contra Petili. l. 2. c. 51. & Ep. 91. 93. & 164. Amb. Ser. 66. Niceph. l. 2. c. 36.

The Blessed Trinity.

it is sufficient for me to beliеue that which the Church doth teach; which is, that the Blessed Trinity, is Three Persons & One God only.

M. It is well answered. But doe you know no similitude, by the which you may in some manner declare it?

D. Yes forsooth. For as our soule being but one alone, yet hath it three powers, to wit, Vnderstanding, Memory, and Will, which powers are all one thing with the soule: euen so, the persons of the Father, of the Sonne, and of the Holy Ghost, are all three one God.

M. The similitude is good: but let vs speake a word or two, of euery article by it selfe. And first, What do you professe by the first Article?

D. I professe, and beliеue, that there is a God, although we do not see him with our corporall eyes; and that this God, is One only, and therfore it is said, *I Beliеue in God*, and not in *Gods*, who ruleth

ruleth, gouerneth, seeth, and knoweth all things, euen the most secret thoughts of mans hart. And therfore worthily called *Almighty*, and *Maker of heauen and earth*, because indeed he hath created them both of nothing, and all creatures that are contayned in them; and can also if he list, reduce them to nothing. Yea if he did not cotinually sustaine & vphold them, they would returne to nothing, of which they were made. And therfore the Conseruation, Gouerment, Order, and Being of these Creatures, do infer of necessity the infinite power, wisdome, and goodnesse of Almighty God; without whom no creature could haue had beginning: and this, the very *Heathens*, *Aristotle*, & others of good vnderstanding, did comprehend.

M. And what is meant by the second Article: *And in Iesus Christ, his only Sonne, our Lord?*

D. It is giuen vs to vnderstand, that our Sauiour Iesus Christ is the true and only Sonne of God,

and to him Coæquall, & Coæternall, the which is called our Lord, first, because he hath (iointly with his Father) created vs, and so remaineth our Lord, and Maister, as much as his Father: furthermore, for that with his laboures, and passion he hath brought vs from the bondage of the Diuell.

Incarnation. M. But tell me the meaning of the third Article: how is it said, that he was, *Borne of the Virgin Mary, and conceaued of the Holy Ghost?*

D. Because this Sonne of God, and second Person of the Holy Trinity (by the worke & vertue of the Holy Ghost in the wombe of the Virgin *Mary* our Blessed Lady) tooke and vnited to the Person of his Diuinity, our humane Nature; that is, a true Body, and Soule, euen as ours is, and so remayning still God as he was, became also by his Incarnation true Man. So that, as in his diuine generation he had no Mother, so when he became man, he had no Father, but taking of her the

Isa. 9. Matth. 1. Ioan. 1. Luc. 1. Rom 8. 1. Cor. 6. 1. Pet. 6.

whole substance of his body, proceeded from her in his birth, without detriment of her Virginity: euen as in his Resurrection he came forth of the Sepulcher without opening the seale and closure therof.

M. And what is conteyned in the fourth Article: *He suffered vnder Pontius Pilate, was crucified, dead, and buried?*

D. The most profitable mystery of our Redemption; for the greatnes of the offence and iniury done vnto Gods Maiesty, required a satisfaction of infinite value and dignity, which none being able but God to performe, Christ being true God and man, did by his death on the Crosse most fully accomplish, wiping away our sinnes with his pretious Bloud, and Passion, and giuing vs withall therin, a most liuely parterne and example of his vertue, especially of his Patience, his Humility, his Obedience, and his exceeding Charity.

M. If Christ hath satisfied his Fa-

ther for the sinnes of all men, how commeth it to passe, that so many are damned; and that we haue so much neede to do pennance for our sinnes? Was not the passion of Christ sufficient?

D. Yes: but as Christ hath satisfied for all sinners, so it is necessary to apply this satisfaction, in particuler to euery one that desireth to be partaker of so great a benefite. And this is done by fayth, with vse of the Sacraments, with good workes, & particulerly with pennance: and therfore, although Christ hath suffered & satisfied for vs, we must notwithstanding (if we will not be damned) apply by pennance the same to our selues:

M. I like your answere well: but tell me, Haue you neuer heard any example that may giue light to this doctrine?

D. No truly Syr: I would be glad to learne one.

M. Why then, take this example. If there were one Man, that of Charity would take such paynes

and

and labour, as by his endeauours he might gaine money sufficient to pay all the debts of this Citty, and should put it all in one Treasure-house, to the end it might be giuen to all those that should bring a writing or Receit from him: This Man no doubt on his part might be truly said to haue satisfied for all; and yet many might remaine still indebted, because they would not (either for pride, or for slouth, or some such like cause) go to aske his writing, & carry it to the Treasure-house to receaue the money: can you remember this?

D. Yes Syr, I trust I shall not forget it.

M. Well then, recite vnto me now the fifth Article.

D. *He descended into hell, and the third day arose againe from the dead.*

M. Tell me, how it is said that Christ rose the third day, being buried on Friday at night, and rising on Sunday before day?

D. Syr, it is sufficient to verifie this speach, that he was in his

graue some part of these 3. dayes: albeit if you reckon the houres, (which were as many, as he liued yeares in this world) you shall finde then sufficient to make vp three whole dayes, of almost twelue houres a peece.

M. But tell me: When Christ died vpon the Crosse, as his soule departed from his body, did his Diuinity also forsake the same?

D. No forsooth. For the Person of his Godhead was alwayes vnited still, both to the Body and Soule: although they were separated the one from the other for a tyme.

M. And whither went his soule when it departed from his body vpon the Crosse?

D. It descended into hell.

M. Which hell? For in hell there be many places.

Limbus Patrum. *Eccl.* 24. *Psal.* 15.

D. It is true: there be foure places; one of the *Damned*, another of *Purgatory*, a third of *Children* that dye without Baptisme, and the fourth which was called *Abrahams Bosome*, and now is commonly termed

med *Limbus Patrum*, because all the Saints and holy Patriarches of the old Testament remained there vntill Christs passion, when thither he descended and deliuered them.

M. So that you make no accompt then of those that interprete Hell, for the Graue or Sepulcher: which interpretation indeed, is erroneous, friuolous, and contrary to all the authority of Gods Church, and Doctors of the same. But what thinke you of those Caluinists (for they do not all agree) which say that Christ, vpon the Crosse, and before he died, suffered the paines of Hell; and that this was necessary for our Redemption?

D. No doubt, but this is a more grosse, and damnable opinion then the other, and well worthy of the paines of Hell, whosoeuer doth teachor belieue it: & therfore no wonder, if *Caluini* owne schollers forsake him in this point.

M. Why, what reason haue you against them?

Ose. 13. Zach. 9. Coloss. 2. Act. 2. 1. Pet. 3.

Christs descension into hell.

Zach. 9. Eccl. 4. 1. Petr. 3. Act. 2. Iren. l. 5. Iustin. Dialog. cum Tryphone. Aug. Ep. 99.

& de fide ad Petr. c. 2. Ambros. lib 3. de fide c. 3. Basil. in Psal. 48. Hier. in Ep. ad Ephes. c. 4.

D. First, because this opinion diminisheth the worthines of christs Passion, as though it were not sufficient, vnlesse his soule despaired (as *Calvin* sayth it did) wherras in truth one drop of his Sacred Bloud had beene most aboundant, for the infinite worthinesse of his Diuine Person, that offered himselfe in sacrifice for vs. Secondly, for that Desperation, being the greatest sinne that can be, yea one of the sinnes against the Holy Ghost, if Christ had despaired (as *Calvin* blasphemeth) neither should *S. Paul* haue truly excepted Christ from sinne, nor the Scripture say, *Qui peccatum non fecit, nec inuentus est in ore eius dolus, Who did no sinne, nor was guyle found in his mouth.* Thirdly, because all the damned are hated of God, which to say of our Sauiour, were impossible, of whome God the Father sayth: *This is my beloued Sonne, in whome I am well pleased.* Besides there be many other reasons which are not necessary to be alleaged for so manifest

an

an Hereticall blasphemy.

M. And went none vnto Heauen before Christ.

Purgatory.

D. None Syr: because he first opened the gate of his Fathers Kingdome, and was the first Man that tooke possession therof.

1. Cor. 10. Orig. hom. 22. & 23. in Ier. & ho. 6 in Exod. Aug. d. fide & op. per. c. 16 & in Psal. 37. & 80. & lib. 22. de ciuit. c. 26. Greg. l. 4. dial. c. 39. Bed. in cap. 3. Luc.

M. It was good reason: But tell me, what is *Purgatory?*

D. Purgatory is a place of Torment, where the soules of those that depart in the loue and grace of God, and haue not made sufficient satisfaction for their sinnes by Pennance, are purged before they passe into glory, as the holy Scriptures and Fathers do teach, and by reason is conuinced.

M. And is it lawfull to pray for these Soules?

D. Yea, it is both lawfull, and charitable.

M. What prayers or suffrages are most effectuall to help them?

D. Aboue all, the Holy Sacrifice of the Masse: but the Popes Pardons or Indulgences, and other prayers and good workes of true Christians, are also beneficial, and

profitable vnto them.

M. Why, hath the Pope any power ouer the dead also?

D. The Pope being Christs chiefe Vicar vpon earth, hath authority by vertue of his office, to apply & dispense the treasures of Christ & his Church, whose passion, as also other his Saintes and Martyrs merites, he can apply to mitigate their paine, clense them from sinne, and prepare them for glory.

M. Why, Is not the Passion of Christ sufficient of it selfe, but that you will put in the merits of Saintes, and Martyrs?

D. Yes, it is not only sufficient, but also aboundant: yet if Christ will haue his Saintes partakers of his glory in this world, as well as in heauen; who can gainesay it? Euen as a King which goeth to the warres, and is sufficiently furnished of munition and money, may (if he will) accept of any his subiects offerings, and by spending their goods togeather with his owne, make them partakers of his Victory, and Glory.

M. It

ca. Cyp. lib. Ep 2 Dion. Eccles. Hierarch. cap. 7. Chryso. hom. 41 in 1. ad Cor. c. 1. & hom. 3. ad Phil. Epiph. cont. haer. haeresi 75. Damas. orat. pro defunctis. Greg. in Psal. 37. Concil. Carthag 4.

M. It is well said. But what meaneth the Pope, when in his Buls he sayth, *An hundred, or a thousand yeares of pardon, or Indulgence?* Can any man be bound to so long pennance?

c. 79. & 95. Tolet. 11. c. 18. Bracharen. 3. ca. 34.

D. No truly, in this shortnes of life that we haue: but by reason, that in the primitiue Church, for euery mortall sinne, men were wont to do pennance many yeares, and that now deuotion and charity is waxed so cold, that one man will sometimes cõmit twenty or forty mortall sinnes in one yeare: and by that accompt deserue a hundred, and sometimes a thousand yeares of pennance; except pennances were shortened, and pardons enlarged, in this frailty of man, it would be hard to giue God and the Church satisfaction.

Pardons. Conc. Anzir. c. 2. & 5. Neocæsa. ca. 1. Nicænum 1. can. 11. Chalcedon. act. 14. & 13. Laodicense Cabilo. Rhem.

M. Truly so it is, and more is the pitty. But hereby we see how iustly we call the Church our *Mother*, and the Pope our *Father*, seing they deale so gently with vs. But let vs go forward with the Creed:

Creed: and tell me the meaning of the sixt Article.

Later. sub Inno. 3. c. 3. & 4. Lateran. sub Leone. 10. Sess. 9 & 11. Trid. Sess. 25. Conc. Claramontan. Concil. Later. Alex. 3. &c. Bellar. lib. de Indulgentijs.

D. The sixt article is, *He ascended into Heauen, and sitteth on the right hand of God the Father Almighty.* Which Ascension being full fourty dayes after his Resurrection, doth so assure vs of the verity of all the misteries of his life & passion, as there can be no further doubt of them: and this as the conclusion of the rest, doth manifestly assure vs of the great Glory, and Maiesty which now he retaineth in Heauen.

M. And what is meant by saying, that Christ after his ascension sitteth on the right hand of God the Father? hath God the Father any right hand?

D. No Syr, for he is a Spirit, and hath no body: but when we say, *He sitteth on the right hand*, the meaning is, that Christ, in that he is God, hath the same glory, honour, and power with his Father, not Inferiour, nor Superiour, but Equall: & in that he is Man, God the Father hath giuen him more glory,

glory, honour, and power, then to all the Angels, and Saintes in Heauen.

M. Let vs come to the seauenth Article; which is, *From thence he shall come to iudge the quicke and the dead*: Do you know how this Iudgment shalbe?

D. Yea Syr; for it shalbe as *S. Paul* sayth, in great Terrour, and Maiesty, in the voyce and trumpet of an Angell: at what time the whole world shalbe destroyed with fire, as it was with water in the Deluge of *Noe*: which day no man shall know how neere or far it is off: the dead shall rise, and those that are then liuing shall presently die, and suddainly rise againe, to the end they may haue their due to death. At which tyme shall cease dayes and nights, marriage and marchandize, and all these other things which we now see vsed in this world.

M. To what purpose then shall those be iudged, which haue already in the houre of their death, receiued their finall sentence and verdict?

D. For

D. For diuers causes. And first, because the body with the soule, shall haue his iudgment of paine and glory euerlasting, which before it had not. Secondly, for the glory of Christs Saintes, which as they were in this world persecuted and euill intreated; so there they shalbe in the sight of the whole world, by God glorified. Thirdly, for the glory of Christ, because hauing beene vniustly condemned, and of many neither knowne, nor honoured, as was conuenient; so is it good reason, that there should come a day wherin the whole world, either by loue, or force, should both know him and honour him as their King, Lord, and Soueraigne. Fourthly, for the confusion of the proud enemies of God. Lastly, for the glory of God himselfe, against all Atheistes, and incredulous persons, who (measuring Gods prouidence by their owne carnall desires) because they see oftentimes the iust to be afflicted, and the wicked to liue in prosperity,

rity, thinke that God dot not wel gouerne this world. But then they shall see that all this hath been by Gods high wisdome, and goodnesse, wherby he shall there as iustly condemne the wicked for their sinnes, as he doth (heere in this life) reward their slender good workes with temporall commodities. As contrariwise, his seruantes in this life be punished for small offences, to enrich them in the next, for their good workes, with an infinite treasure of glory.

M. What is compriſed in the eight Article, *I believe in the holy Ghoſt?*

D. That the Holy Ghoſt, the third Perſon of the holy Trinity, is the ſame God, of Equall Power with the Father, and the Sonne, the other two Perſons of the Bleſſed Trinity. And he is called the Holy Ghoſt, or Spirit, becauſe all other Spirits (whether of men or Angells, though neuer ſo holy) haue of him receaued all their ſanctification; to whoſe goodnes are alſo attributed all o-

ther

ther giftes and graces of God, which are reparted in the whole Catholike Church.

M. What meaneth it, that the holy Ghost is painted in the forme of a Doue, and sometimes in the forme of Fire, and clouen Tongues?

D. Not because the Holy Ghost hath any corporall forme, or shape of himselfe, but to represent vnto vs in the Doue, the Holy simplicity, purity, and zeale of those soules which he repleniſheth. And in the Fiery Tongues, is signified the comming downe of the Holy Ghost (ten dayes after Christes Ascention) vpon his Apostles and Disciples, whom he then filled with al kind of knowledge, which is signified by the light of that Fire; with Charity, which is signified by the burning flames of the same; and thirdly with Eloquence which is signified by the Fiery Tongues; all which were necessary for the publiſhing and propagation of his Ghospell.

M. Now then declare vnto me the

the ninth Article, *I believe the Holy Catholike Church, the Communion of Saintes.* How do you believe the Holy Catholike Church? & how shall we be able to distinguish it from all other Synagogues, and Hereticall Congregations?

D. I believe the Holy Catholike Church, as our deare and louing Mother, which therfore will neuer deceiue vs; and credit her as Christes true Spouse, which therfore cannot erre; for the which also *Saint Paul* calleth her the pillar and firmament, or foundation of Truth, and to whome our Sauiour, ascending into Heauen, promised the Holy Ghost to remaine with her, and to instruct, & teach her all Truth.

M. And what signes can you giue me, wherby I may know which is the Catholike Church?

D. Those which this holy Creed and the Creed of the Councell of *Nice* doth put, which are infallible and sufficient.

M. Which are those?

D. These foure, *Vnam, Sanctam, Catho-*

The signes of the true church.

Catholicam, Apostolicam. That is to say, *One, Holy, Catholike*, and *Apostolicke.* To the which we may adde the fifth, *Romanam*, that is, the *Roman.*

M. Why may not the Heretikes say the same of their Church also?

See Vinc. Lyrin. Tertul. Epiph. Philast. Aug. Cypr. contra hæreses. Eph. 4. vers. 5 Tit. Bozius de sig. Eccl.

D. No: for they first are not One, because they are deuided into many sects, and some are Lutherans some Caluinists, some Puritans, some Protestants, others of the Family of Loue. In so much as within these few yeares since Martin Luther fled from his Monastery and began to teach this new and licencious doctrine, from whence all these other petty sects are deriued, they are increased & multiplyed to an 150. and more, different one from another; as hath been also seene in other times, and Heresies which alwayes haue worne themselues out of credit by this meanes: for as it is the priuiledge of truth that it can be but One (as a straight line by no art can be made but of one fashion) so all that is not grounded

in

in Truth, is subiect of it selfe to multiplicity; as crooked lynes, once varying from straightnes, may be made of a thousand contrary fashions. And for that Heresies be nothing els but *Doctæ fabulæ*, cunning lyes (as *S. Peter* calleth them) like to the fictions of Players and Poets; notwithstanding for a whyle they please the people for noueltyes sake: yet for that the nature of man is so affected to truth as he cannot but imbrace it being sufficiently knowne; it followeth, that the Vnderstanding once thoughly conuinced with the truth, doth consequently reiect and detest whatsoeuer is contrary vnto it. And in this manner all Heresies haue come to naught, as no doubt but these of our Countrey will also do; for notwithstanding the interest and authority of Princes, the industry of Politikes, & the art, eloquence, and endeauours of their authors, may for a while support them, yet they quickly wax stale, and out of request, and the authority, maiesty, 2. *Petr.* 1.

ty, and euidence of the Catholike Truth preuayling with the wiser sort, excludeth by little and little these other nouelties, and burieth them in perpetuall oblivion, for that (as Zorobabel said) 3. Esdr. 4. *Magna est veritas, & prævalet.* Heresies haue diuers Authors and Founders, and so consequently diuers formes of Seruice, & farre different Articles of Religion: but the Catholikes vse the same Masse and Mattins, and all other necessarie Ceremonies therunto belonging, throughout the whole world; and their profession of fayth is one, and the same in all Countries.

M. If this be so, how then are there so many Orders of Monks and Friars, who are of diuers Religions, as Bernardines, Benedictines, Carthusians, Augustines, Dominicans, Franciscans, Iesuites, Carmelites, and the like?

D. All these agree vniformely in all things that belong to the selfe same Catholike Fayth and Religion, Sacraments, and other Ceri-

monies

monies of the Church: and do differ only in habit, houres of prayer, manner of doing pennance, and rules for their deuotion, agreeing all in the substance of a Religious lyfe, which is the obseruance of these three vowes, Pouerty, Obedience, and Chastity. So that, albeit the common people do somtimes call them diuers Religions, by reason of their different habits; yet no Catholike man doubteth, but that they are all of the selfe same Catholike Fayth, and Religion.

M And is it lawfull to vow these thinges, or may a man be able to keep them?

D. None doubteth, but such as are enemies of vertue, especially since Christ himselfe did prescribe the same to his Apostles, though not as Commaundemēts, yet as Counsells, bidding them to sell all they had, and giue it to the poore; and teaching them obedience, by his owne example: and comparing those which liue chast to the Angells in Heauen, who neither

Religious vowes.

See Gen. 28. Leuit. 17. Nu. 1. Deut. 13. Iud. 11. 1. Reg. 1. 2. Reg. 15 Psal. 75. Eccl. 5. Mat. 14. Mar. 10. Act. 18. 1. Ti. 7. 4. Luc. 10. 1 Cor. 7 Cypr. ser. de nat.

Christi, Amb. l. de Viduis Hier. l. 1. aduersus Iouin. & Ep. 22. ad Eustochium Aug. ser. 10. & 82. de tempo. Free-will. Leuit. 26. Deut. 30. Eccl. 33. 1. Cor. 15. Apoc. 3. Iren. l. 4. c. 9. 71. 76.

neither marry, nor are married.

M. Why are there three principall Counsels, and no more?

D Because these Councels serue to take away the principall impediments of perfection which consisteth in Charity, and the impedimentes are three: that is to say, the loue of worldly goods, which is taken away with Pouerty: the loue of carnall Pleasures, which is taken away with the Vow of Chastity: the loue of Power and Honour, which is taken away with humble Obedience. So as by giuing vnto God our temporall goods by Pouerty, our body by Chastity, and our soules by Obedience, we come to make a Sacrifice, or Holocaust vnto God of all we haue: and so dispose our selues vnto the perfection of Charity, in the best manner that in this life is possible.

M. How can a man vow that which is not in his power to fulfill?

D. Vertue, with Gods grace and assistance, is in the power of our

Free-

Freewill, if we do our duety: for God can neuer be wanting in that he hath promised.

M. And hath a man Free Will?

D. Without doubt Sir: for by Freewill, a man differeth from a beast. And otherwise God in vaine should giue him counsel, or commandement to do any thing: and should vniustly punish him, or damne him when he doth amisse, because if he wanted Free Will, he could do no other.

M. Why then a man may be iustified by his owne workes, without fayth: how may that be?

D. No forsooth: for Fayth is the foundation of all Iustice, without which no man can please God: Yet it is not only our Fayth that doth iustifie, but a liuely Fayth, that is, Fayth with Charity and good Workes. For without Charity (which giueth forme and life to our fayth) although a man could worke miracles, he could not be saued. For *S. Paul* sayth, That although he had fayth to moue mountaines &c. yet all profiteth

Iust. contra Tryph. apog. 1. & 2. & 4. & Clem. Paedag. l. 1. c. 6. & Strom. l. 2. c. 5. Tert. de exhort. castit. l. 2. Aug. cont. Pelag. l. 1. c. 2. & l. 2. c. 5. & 10. & in de grat. & lib. arb. c. 15. & 18. Ambr. de voc. Gent.

lib.1. c. 5. Hier. cont. Iouin. lib. 2. Ep. 146 Chryso. in Gen. hom. 23. & ad Gal. c. 5. 1. Conc. Cartha. & Arausic. cap. 8. Leo Papa Ep. 184

fiteth him nothing without Charity and the grace of God, which in substance is all one: and *Saint James* sayth, That Fayth without good works is dead.

M. But is it not inough for our Iustification and Saluation, that God doth impute Christs Iustice vnto vs?

D. No Syr, for Grace and Christian Iustice is also inherent in the soule, and this imputatiue Iustice is a meere fiction, in fauour of sinne, putting wicked men in hope to go to Heauen without vertue, pennance, or obseruance of Christs holy Law.

M. So that Fayth only doth not iustifie, without Good Workes?

Iustification.

D. No forsooth: for the Diuels do also belieue and do tremble: and as the body is dead without the soule, so is fayth without good workes and charity. So that only a liuely Fayth doth iustifie, that is, Fayth with Charity.

See Conc. Trid. Sess. 6. c. 8. 9.

M. What are those Works which you call Good?

D. Paul.

D. To loue God aboue all things, and

and my Neighbour as my ſelfe; to faſt, and pray, and giue almes, with all other workes of mercy & iuſtice, as the Angell Raphael taught Tobias.

ad Ro. Galat. Cor. D. Iacobus. D. Pet. Epiſt. per totum.

M. You haue anſwered like a Clerke. But let vs returne to the other Signes or Markes of the Catholike Church: What is the ſecond?

Good workes.

D. The ſecond is, *Sanctam*, that is Holy: for in it only are all Holies, as eſpecially the Sacraments which are the conductes of Gods grace, wherin is true Holines.

Iac. 2. 19. Ezec. 18. Pſal. 14. Mat. 19. 2. Cor. 5 Ioan. 5. Tit. 3. 1. Pet. 1. 1. Ioan. 2. Apoc. 14. & vlt. Clem. Alex. l. 5.

M. But being ſo many ſinnes in it, how is it called Holy?

D. Becauſe (notwithſtanding) there are in it alwayes the giftes of the Holy Ghoſt; and becauſe out of it, there can be no Holines nor Saluation; and the very ſinners that are in it, haue the Holy Fayth and Baptiſme.

M. And haue not the Heretikes and Iewes alſo Sacraments?

D. No: for firſt, the Iewes are now Infidels, as well as the Turkes & Paganes, becauſe their Sacra-

ments, and Ceremonies all ceased when the Law of the new Testament was published, and they were bound presently vpon the promulgation therof to forsake them. And Heretiks haue no true Sacraments, which they acknowledge (Baptisme only excepted, which is not theirs but ours) neither is it of effect by them, but by the intention of the Catholike Church.

Strom. Chryso. ho. 25. in Mat. & 32. in Ioan. Naz. ora. in S. Laur. Cyril. lib. 9. in Ioan. c. 9. Hiero. in c. 3. ad Gal. Amb. de vocat. gent. li. 1. c. 8. Aug. de Vita Christi. 24. & de fide & operibus

M. And is the Baptisme of an Heretike then sufficient?

D. In substance, Syr, hauing *Forme* and *Matter* of a true Sacrament, and the Intention of the Catholike Church, it is sufficient: but the Cerimonies which they leaue out (as the Insufflation, Exorcisme, Chrisme, and the like) are in no wise to be neglected where they may be conueniently supplied; because they haue also their vertu, mystery, and benediction; and haue been alwayes in vse, euer since the Apostles tyme, in Gods Church.

M. You say right well: For there

is

is no Catholike Cerimonie idle, superfluous, or superstitious: but rather most necessarie, venerable, and full of mistery and comfort. But tell me, is it not sufficient for saluation to be predestinated, albeit he be not baptized?

D. Alas Syr, what haue I to do with Predestination, which is a thing in Gods Eternall Mind, before eyther I, or the world was made, and therfore passing mans capacity to comprehend it: wherin it is to be obserued, that many deceyue themselues by mistaking the true signification of the word for *Predestination*, as *S. Thomas* teacheth, is diuersly vnderstood: sometymes for the cause of *Predestination*, which is Gods Eternall appointment, and disposition; and sometimes for the effect of *Predestination*, which importeth our Eternall Saluation, and the meanes wherby we must attayne vnto it. And for that both the Holy Scriptures, and Fathers vse the word sometymes in one sense, sometymes in another, the

c. 14. *Greg. hom. 38. in Euang. Basil. l. de Spiritu Sancto* c. 14. *& c. See Caus. 4. Epb. 5. 1. Pet. 2. Iren. l. 3. c. 40. Greg. 1. mor. c. 6. Bern. serm. 3. Baptisme. See Dion. Areop. l. de*

Eccl. Hierar. Tertul. l. de cor. mil. Amb. de init. myster. Greg. hom. 5 in Nu. Concil. Tol. 4. can. 2. Isidor. &c. Ioan. 9. 11. 20. Luc. vlt. Mar. 7. 8. Mat. 8. 14.

vnlearned oftentimes take occasion to confound themselues, and their owne consciences in the speculation of this mystery. No man can tell who is predestinate, or who is reprobate: but this I know, and am certaine, that except a man be christened, and keep Gods Commaundements, he cannot be saued; and God commaundeth nothing that is either vnreasonable or impossible. And therfore as it behoueth vs not to be curious in searching Gods secrets, so it importeth vs not to be negligent in the execution of that which belongeth vnto vs, but according to *S. Peters* counsaile to make certaine our vocation by our good workes.

M. Well then, to returne to the Church, Is there any reason why our Church is called *Holy*, and not that of the Heretikes?

Predestination.

D. That there is; for in the Catholike Church haue been all the Saintes that euer were; and it neuer wanted many Holy men, renowned for their vertue and sanctity

Sect 4.

ctity of life, testified by innumerable Miracles and by shedding of their bloud for Catholike Religion, and vertue, which sanctity of life proceedeth from the holy Doctrine, Sacraments and other helps that Christ hath left vs in his Catholike Church, no otherwise then pretious fruites, and sweet smelling flowers take their vertue from the roote from whence they grow. Wherupon it followeth, that it is impossible that any man truly belieue, and obserue that which the Catholike Fayth commaundeth & teacheth, but that he must be endowed with grace and vertue, wherin true Holyneſſe consisteth; and only those Catholikes be not vertuous who breake the Laws of Catholike Religion: where contrarywise, it is manifest, that one may obserue all that the Protestants, or Puritans prescribe to be kept and belieued, and yet be no honester a man then their good Maisters the famous Apostata's *Martin Luther*, and *Iohn Calvin*

Reg. 14. Eccl. 18. Sap. 11. Ezech. 18. 1. ad Tim. 2. 1. Pet. 3. D. Th. 1. p. q. 23. ar. 3.

were, whose doctrine (as of all o-ther Sectes and Heresies) of their owne nature, induce men to sinne. For as the honour done vnto the Idols of the Paynims, *Cupid*, *Venus*, *Bacchus*, and such others, whom falsly they esteemed as Gods, did authorize and bring in all liberty, and lewnesse of life; so the erroneous opinions of these late Sectaries, perswading the people that they haue no free-will, nor any need of good workes, Confession, Satisfaction, or Pennance for their sinnes, and the like, but that it suffiseth for all, only to beleiue, hath opened so broad a way to all dissolution, as it may well seeme, that vnder the cloke of Christes name, & vizard of the Ghospell, they indeed adore the same filthy Idols of the blind and carnall Gentility, howsoeuer amongst them, some (rather deceyued by Heretikes, then such indeed) may, by reason of their naturall inclination to vertue and modesty, be with-holden from those excesses, wherunto other-

otherwise their erroneous belefe doth prouoke them: as amongst the *Moores, Turkes, Iewes*, and other Infidels, some morall honest men are to be found. But you shall neuer find, that any man habituated and accustomed to sinne, hath bene conuerted to vertue & holynesse of lyfe, by the force of any Religion, but only in, and by the Catholike Fayth, of which are properly vnderstood those wordes of the Prophet: *Lex Domini immaculata conuertens animas*, The Law of God is vnspotted, & conuerteth soules; and by which only men become Saintes, and giuing their liues in testimony of this fayth, are truly called Martyrs, of whose merites and of all other holy and spirituall benefites and graces, all good Catholikes (as children of the same Mother) are made partakers. Wherupon also followeth another article in the Creed: *The Communion of Saintes.*

M. So that there can be no Saint, nor Martyr, except he be Catholike,

Psa. 118. *Ro.* 12. *1. Cor.* 12. *2. Cor.* 8 *Eph.* 4. *Colos.* 2. *Phil* 1. *Ioan.* 1. *Aug. Enchir.* c. 56. *Ser. de temp.* 281. *Cypr. l.*

like, although he dye for his Religion?

D. No vndoubtedly; for it is not the punishment, as S. Austine sayth, but the cause & intention that maketh a Martyr.

M. Well, go forward then with the other Markes of the Church.

D. The third is the Name *Catholike*, which signifieth *Vniuersall*, & followeth of the reason aboue-said. For that is the true Fayth, & consequently must needes be but one: As we see that it is receiued generally in the whole world, amongst all nations vnto the furthest ends of the Earth, and hath florished in all ages euer since Christ, whereas other Sectes remaine in corners: and as they breed of corruption, so they dure not long, nor by any of them was euer any Nation conuerted to Christ.

M. Which is the fourth Marke.

D. This word *Apostolique*, for by continuall succession of Popes & Bishops from Christs Apostles, we can proue that our Religion hath

de vnit. Eccl. Hier. l. 4. in Isa cap. 12. Ambr. in Ps. 39. Aug. in Psal. 9. Greg. in regi. Bas. l. de Spir. Sanct. c. 27. Tert. præscripti. cap. 36. Leo. Pap. ser. 1. de Petro & Paulo Ire. l. 3. aduers. hæreses

hath euer endured in the world, neuer corrupted nor interrupted euen vnto this day, which no Heretike can say, but that he is presently conuinced of Nouelty.

M. That is very true; and especially of the Sectaries of this age, which began all with their Maister *Luther*, in the yeare of our Lord 1517. But tell me also the fift and last note, why do you call it the *Roman Fayth?*

D. Because *S. Peter* the Apostle (on whome, as vpon a Rocke, our Sauiour built his Church, & promised that his Fayth should neuer faile, saying, that Hell gates should neuer preuaile against it) first planted, and possessed that Seate, togeather with *S. Paul*: and afterwards (they being the principall Apostles) sealed the authority of the same with their glorious Martyrdome. Since when, euen vnto the Pope now liuing, was neuer any Heretike, nor Apostata in that holy Chayre; and there haue been in it many worthy Saintes and Martyrs.

c. 4. *Aug. Ep. 50. ad Bonif. & ibid. v. ad Honoratum, & tom. 6. contra Ep. Fund. c. 4. & lib. 1. contra Cresco. c. 33 hist. Tripar. l. 9. cap. 19. Mat. 16. S. Leo. & S. Max. in fest. Apost. Anacl. Pap.*

Epist. 1. Hier. Epist. ad Damas. Tertul. de præscript. cont. hæres. cap.

M. So that whosoeuer doth not build on this rocke, or build besides it, cannot be constant, nor assured in Religion?

D. Very true Syr: and moreouer, he may be sure that his building will perish, as it appeareth in all the Heresies of times past, which now God be praysed are consumed, though for a tyme they raged with sundry persecutions, like waues of the sea, against this vnmoueable rocke of our Religion. And the like end may be hoped for shortly, of all these present Sectaries.

M. You haue great reason. For heauen and earth shall passe, but this word and promise is euerlasting. But tell me, if the case so stand, what foundation do those secular Princes, builde vpon, which take vnto themselues the title of Supremacy in Ecclesiasticall, as well as Ciuill affaires?

(a) Cromwell and Cranmer, afterward executed for

D. Vpon the sandes & shallowes of flattering (a) Courtiers, and couetous Politiques, who to enioy the fat morsels of Abbey-landes, and

and Church-goods, first put this false persuasion in their (b) Princes heades, soothing their rauenous pretensions with the vendible doctrine of hungry Ministers (c) who for their priuate interest, enuy, and ambition, made sale of their owne conscience, and shipwracke of the whole Commonwealth, by preaching this (d) grosse and erroneous Paradoxe, hauing no one sentence, word, or syllable in Holy Scripture, or any ancient writer for it.

M. Why, do not the Scriptures often say, That the King is to be honoured, feared; and the like?

D. I graunt you: but what cohe-rence, or consequence hath this with making the King, or Queene a Pope, or a Bishop, or Supreme Head of the Church, which is all one; seing themselues graunt, that a Woman, or secular Person, though a Prince, cannot do the office of a Priest, Pope, or Bishop, as to minister the Sacraments, preach in publike, giue Holy Orders, or the like, which are

Traitours.

(b) King Henry the 8. deceiued by euill counsaile, which was the first King that euer tooke the title of Supremacy vpon him.

(c) Hugh Latimer, Peter Martyr,

Martin Bucer, Ridley &c.

(d) So grosse that euen Caluin himselfe, their chiefe Euangelist, wrote against it, reprehending therfore K. Henry, in his preface vpon Amos.

are annexed, and cannot be denied to him, which in truth is head of the Church: no more then it can be denied in Ciuill affaires, that a King, if he list, may supply the place of an Esquire, Knight, Maior, or Constable, or any other Office, which is subordinate to himselfe in his owne Kingdome, because the greater and superior power doth alwayes include the lesser & the Inferior Iurisdiction.

M. If this be so, those that be Catholikes, and liue vnder such a Prince, as would take this Title vpon him, will hardly be thought true subiects: for their conscience being contrary therunto, it seemeth to follow, that they serue their Prince but by halfes, that is, with their bodies only.

D. Perhaps it may seeme so, but in truth it is far otherwise: for Good Catholikes know, that all subiectes are bound in conscience to obey their lawfull Prince in all thinges belonging to his Regall iurisdiction, and dignity, though he were an Heathen, or Infidell,

and

and therfore serue him with their soules also, so long as the King doth not commaund any thing against God; which I hope no Christian will do. But Protestants and Politiques, which turne with euery Proclamation, and Parlament, euen in matters of Fayth also, I aske you with what conscience, or soule they serue their Soueraigne? Do you not thinke that these good Men, if it should serue their turne, would be as flexible with their bodies, as they are with their soules already, and so serue him indeed with neither halfe, when he should haue most need of their seruice; seeing there can be no durable obedience, but that which is founded in true Religion, as appeareth in the famous example of the Emperour *Constantius*, who by the constancy of his seruants in Religion, tryed their fidelity and trust to his person, albeit the triall were made in a Religion which himselfe did not follow. *Euseb. lib. 1. de vita Con. Sant. Zozo. li. 1. c. 6.*

M. But how can you excuse this point

point, that the King by submitting himselfe to the Pope, in Church matters, must needs put a bridle in his owne mouth, and depriue himselfe of his chiefest liberty, by taking such a yoke on his shoulders?

D. If I did not see before mine eyes, that the most Christian, and withall the most Puissant Kings of all Christendome thinke this subiection no disparagement to their Greatnes, nor abridgment to their liberty, and florish most gloriously vnder this Estate, I should peraduenture thinke you had some reason to propose this question: but being as it is, yea and that in our owne Country neuer * Kings more triumphed & prospered, either in peace, or warre, either by sea or land, either at home or in forraine Countries, then those which were most obedient to the Popes authority: what bridle or yoke call you that which so many Kings, and Emperours haue caried with increase of their honour, and comfort

* King Edgar. King Edward the first, & the third. King Henry the fifth &c.

of

of their conscience, especially seing the obedience we exhibite to the Pope, as Christs Vicar, is referred most directly to the honour and glory of God, *Cui servire regnare est*, as the Prouerbe affirmeth. And I pray God, that they which reiect this yoke, reiect not God himselfe, as once he said in the like case to the people of Israel, when they refused the Gouerment of *Samuel* the Prophet, and asked a King. 1. Reg. 8.

M. Why? Thinke yow it were not conuenient, that the Pope at least for the Catholiks comfort & ease should dispense with them, to the end they might so content the better their Prince, when he shall exact this spirituall obedience at their handes?

D. In no case: for as much as in so doing, must needes follow confusion in all Ecclesiasticall discipline, and Christian men should be left without a iudge or vmpire to decide & determine all doubts and Controuersies, which may grow in Religion, especially considering

sidering that no estate is more occasioned to giue scandall vnto the common people: neither haue any sort of men more grieuously erred in all matters belonging to true Religion and Gods seruice, then Kinges themselues, as (to omit all other examples) the Holy Scriptures do testifie, that amōgst all, and so many Kinges of Godes choſen people, there were but three only that kept Gods law, *Dauid*, *Ezechias*, and *Iosias*: the rest euery one, more or lesse, falling themselues, or permitting manifest Idolatrie. Besides which, albeit the Pope would, he cannot dispense in this point, no more then in any article of the Creed, for as much as both this and all other Articles of the Catholike Fayth are commaunded and commended to Christians by Christ himselfe, whose diuine precepts, especially belonging to fayth, as this doth of *S. Peters* Primacy, which Christ himselfe appointed, the Pope cannot change.

M. You haue said right: and by this

this you see it followeth, that no temporall Prince ought to presse his Catholike Subiectes in this case, except he will also compell them to deny God, whome they are vndoubtedly persuaded to be the Author, Maister, and Commaunder of this doctrine: but let vs returne to our former question. Are there any more Signes, or Markes of this true Church?

D. Yea Syr, many: in so much that the Learned haue written whole volumes of the same. But these fiue are inough for me, being founded in such substantiall reasons as are the *Principality, Vnity, Sanctity, Antiquity*, and *Vniuersality* of the Roman Church; how thinke you?

M. Marry I thinke passing well of it: and wish that we all may haue grace to perseuere in it, and when God should so dispose, to loose all our goods and landes, yea and our liues also for the same. So as you haue said inough of the Church, and by that little which you haue said of the Communion

of Saints, you haue sufficiently giuen to vnderstand, how great a benefit it is to be a member of such a charitable and blessed body. But tell me, as all Catholikes liuing enioy this Communion of ech others prayers, merits, and good workes, do those also participate of them which are excommunicated by lawfull authority?

D. No Sir: For therfore they are called Excommunicated, because they are depriued of this Communion of Saintes, and as asbranches cut off from the tree, or members from the body, which consequently do not participate of that good humour which is spread amongst the rest of the branches which remaine vnited. Wherby may be gathered, what great accompt ought to be made of Excommunication, seing he cannot haue God for his Father, which hath not the Church for his Mother.

Excommunication.

M. And are the Excommunicate cast out of the Church, as well as Heretikes, and other Infidels?

D. They

D. They are Sir: But with this difference, that Iewes and Turkes are out of the Church, because they neuer entred into it by baptisme: The Heretikes which are baptized, but haue lost their faith, are forth of the Church, because they are fled, or runne away of themselues, like strayed, or lost sheep, whome the shepheard doth, with his hooke, compell some tymes to returne to his flocke againe: But the Excommunicate, because they haue baptisme and fayth, are not fled of themselues, but are driuen forth by force by the Pastor, and left like scabbed sheep for a prey to the wolues, except by humility and obedience, they returne againe to the fold.

Remission of sinnes.

M. What is meant by *Remission of sinnes*, which is the tenth Article?

Mat. 16 *Ioan.* 20. *Cypr. l.* 1. *Ep.* 2. *Chrys.*

D. There are in Gods Church three principall benefits, which are specified in these three Articles following. The one, which is both in the body and the soule, is

Life

lib. 3. de Sacerd. Ambr. lib. 2. de pœnit. c. p. 2.

Lyfe Eternall: the next is of the body only, which is, *The Resurrection of the flesh*: and the third is of the soule alone, which is, *The Remission of sinnes*, which we receiue in the Sacraments of the Holy Church, and especially in baptisme and pennance, which (like heauenly medicines) do cure our spirituall maladies, that is, our sinnes. And seing that there can be no greater good then to be in Gods grace, because nothing can hurt him whome God defendeth; so there can be no greacer mischiefe in this world, then to be in the state of sinne, which maketh a man Gods enemy. For who can defend him, with whom God is angry? What greater good then, can any man receiue then the remission of his sinnes, which giueth life to the soule, and is only to be had in Christs Catholike church?

Resurrection of the flesh,

M. What is then vnderstood by the *Resurrection of the flesh*, which is the Eleauenth Article?

D. This is that other benefit of the Holy Church. For although all

all men, as well Bad as Good, shall returne to their naturall life againe; yet shall the life of the wicked be rather a continuall death then true life, because they rise to perpetuall torments. So as the true Resurrection, which is to a desirable life, shalbe only of the Iust, which shalbe found without sinne.

M. I would faine know of you, whether the same bodies shall rise againe, or other like them?

D. There is no doubt, but the same: for otherwise it should be no true Resurrection, which is vnderstood when the same body riseth which died and fell before. Besides, otherwise how should the body be partaker of the glory or punishment of the soule, in reward of the Good workes which they in company wrought together. And seing God is Almighty, as we professe in the beginning of the Creed, we need not wonder, if he bring to effect that which to vs seemeth vnpossible. As indeed naturally it is, when a body is

once

once burnt (for example) and brought to dust or ashes, to rayse it to life againe.

M. I would be glad, you should also tell me, in what age or stature we shall rise, because we dy in diuers, some old, some young, some great, some litle &c.

D. All shall rise, not only in the same sexe in the which they were in this world, but in the same age and stature which they had, or should haue had at thirty three yeares, at which our Sauiour himselfe did ryse from death. And if any of the elect haue been blind, lame, a dwarfe, or with any other deformity in this life, yet shall he rise faire, found, and whole, of competent and sufficient stature. For the workes of God are perfect, and therfore he will correct the errours and defectes of nature.

Aug. de Ciuit. Dei lib. 22. ca. 15. & 20. & 17.

Life euerlasting.

M. How do you interprete the twelfh Article which is, *Life euerlasting*.

D. It signifieth a full and perfect felicity of body and soule, which

is

the greatest and last good which we do gaine, by being in Gods Church, comprehending in it, in respect of the soule, that the vnderstanding shalbe full of wisdome, the will full of bounty and charity, so as it cannot sinne at all. In respect of the body, it shall haue health, with immortality, & impassibility, so as nothing can hurt it; it shall haue beauty with cleernesse, so as it shall shine like the sunne; it shall haue agility or nimbleneſſe, ioyned with such subtility, as in one moment, it shalbe able to moue from the furthest part of the world to the other, and from Heauen to earth, so as no body can hinder the passage: it shall haue that strength & force, that without any bodily sustenaunce, it shall serue the spirit in all thinges, fearing nothing. Their riches shalbe to need nothing; their Honour, to be Gods children, Kinges, and spirituall Prieſtes for euer, and equall to Angels. Their power shalbe to do what they will themselues, their

Luc. 20. Apoc. 5. & 20. Aug. de ciuit. Dei lib. 20. c. vlt.

delight vnspeakable, their ioy endlesse, their peace Eternall.

M. And shall all men haue all these thinges in equall degree?

D No forsooth: But euery one shall haue his glory and ioy, in proportion to his merits; yea, without enuy or discontentment of any. Euen as the starres, though all be in the firmament, yet some are greater then others; or as a Father, which should make for many children of diuers growth or stature, garments of cloth of gold, though there is no doubt but the greater would haue more cloth then the little one, yet should the least be most content with that garment, which would best fit him, although it were lesse in quantity then the rest.

M. You haue answered me like a Deuine: And by this, you may learne the opposite miseries of the damned, that not only shall be depriued of all this happines and glory, but shalbe oppressed also with the contrary afflictions, tormentes, and perpetuall calamities;

amongst

amongst the which are especially a most tedious enuy of the Elects felicity, and the bitter worme of Conscience euer gnawing, without rest, the iust guerdon of mortall sinne, from which God of his mercy defend vs all. Amen.

Of the Pater Noster.

CHAP. IV.

M. WEll then, say now the Pater noster. *Math. 6 Luc. 11. Aug. Enchir. ca. 14. & Ep. 121. c. 11. serm. 182. de temp. Tertul. l. de orat. Dom. Ambr. l. 5. de Sacra.*

D. *Our Father which art in heauen. 1. Hallowed be thy name. 2. Thy Kingdome come. 3. Thy will be donne in earth as it is in heauen. 4. Giue vs this day our daily bread. 5. And forgiue vs our debts, as we also forgiue our debters. 6. And lead vs not into tentation. 7. But deliuer vs from euill. Amen.*

M. Who made this prayer?

D. Our Lord Iesus Christ, who first said it with his sacred mouth, and taught it his Disciples.

M. To what end did he teach it

c.4. Innoc. 3. lib 4. de myster. Missæ cap. 17.

his Disciples?

D. To teach them, and all those that should follow their doctrine, as oft as they would pray, in what manner they may lift vp their soules and hartes vnto God, to craue his help, grace, and mercy.

M. Why, where is God?

D. In Heauen, in earth, and in all places; howbeit in Heauen especially he manifesteth himselfe vnto his elect in glory: wherupon it is said, *Our Father which art in Heauen.*

M. But why do you call him Father, rather then Lord, or God?

D. Because therby we are remembred of the great loue he beareth vs, and likewise the loue we ought to beare one towardes another, being all brethren as we are, and children of so good a Father. And therefore it is said, *Our Father*, and not my Father, or the Father only. And for the same cause, all Catholiks also vse whey they speake of our Sauiour, to say *Our Lord*, & not *The Lord*, as some Nouellers are accustomed to speake.

M. You

M. You haue answered right: Now tell me, what is comprized in the rest of this Prayer?

D. Seauen petitions, wherin we demaund the principall thinges that we can aske of God.

M. Which be those?

D. First the Honour and Glory of God in the first petition, which is, *Hallowed be thy Name*, and is as much to say, as that his Holy Name may be throughout the whole world, as well in hart as mouth of men, cõfessed, knowne, adored, praysed, and blessed as it ought to be. And because this cannot be done without his help and grace, therefore we aske it of him, and that in the first and principall place of this Prayer:

M. And what is meant by the second, which is, *Thy Kingdome come*?

D. The meaning is, that as in the first, we asked for the Glory of God, which is the end of our creation; so in this, we craue for that which we ought most to esteeme next to Gods glory, that is our Eternall Saluation, which is finally

to be accomplished in his euerlasting Kingdome of Heauen, where we do expect for the quiet, peaceable, and secure possession of all true and perfect felicity.

M. Let vs passe vnto the third petition. And tell me, what is signified by these wordes, *Thy will be done in earth as it is in Heauen.*

D. We aske in these wordes, Grace to keep well the law of God. And it was conuenient, that after the second petition of eternall blisse, should follow the request of that meanes, which is the principall and most necessary to attaine to the same, which meanes is the obseruance of all his commaundements; becausse in them his will is made knowne vnto vs. And it is added, *as well in earth, as in Heauen*, becausse we should procure to obey God, and keep his commandementes, with the same perfection, promptnesse, and willingnesse, wherewith the Angels obey him in Heauen.

M. Let vs come to the fourth petition: How do you interprete

these wordes, *Giue vs this day our dayly bread?*

D. We aske in this petition principally, our spiritual bread, which is the sustenance of the soule, especially the Blessed Sacrament of the Altar, the Word of God, Prayer, and euery other spirituall help of grace, which is the life of the soule. Secondly, we aske for our corporall bread, by the which is vnderstood all that is necessary for the maintenance of our bodily life, wherby we desire that God will help and blesse our possessions, landes, and labours, to the end we may without stealing, fraud, or other iniustice, gaine our liuing honestly, and with peace.

M. And why is it said, *Daily?*

D. Because we ought to content our selues with Gods ordinary allowance, as well for the spirit as the body, without desire of curious and superfluous things, especially remembring that we are but Pilgrims, and strangers in this life.

M. What do we aske in the fifth

petition? *Forgiue vs our debtes, as we forgiue those that be debters vnto vs?*
D. We aske pardon of our sinnes at Gods hands; and as it were oblige our selues to forgiue all those that offend vs: Christ our Maister giuing vs heereby to vnderstand, that we must looke that God will deale with vs in the same manner as we deale with others.
M. Declare me now the sixt petition: *And lead vs not into tentation.*
D. We aske Gods assistance in those combates which (vndoubtedly) all those that serue God must passe with our common enemy the Diuell, of whome we can haue no victorie, except God help vs. But one goodly document we learne in these wordes, which is, That the Deuill not only is not able to ouercome vs, but not so much as to tempt vs, except God do permit him: which permission, is only that which is meant by these wordes, *And lead vs not into tentation.*
M. There remaineth the seauenth

and

and last petition: *But deliuer vs from all euill.* Of what Euill doth he speake in this petition?

D. As he spake in the fifth, of Euills past, and in the sixt, of Euils to come, that is, of the dangers of tẽtation; so heere we pray to be deliuered frõ all Euills present, whether it be of prosperity, or aduersity, whether of body or of soule; and that in generall, not in particuler; as from pouerty, sicknes, persecution, & the lyke. Because oftentymes, that which seemeth to vs would be good for vs, God seeth that it would hurt vs; and contrarywise, that which seemeth vnto vs sometymes to be Euill, God seeth would doe vs good; and therefore, we request that he will deliuer vs from all that, which he seeth would be bad for vs. Whereby also appeareth the excellency of this prayer, which cõprizeth in so few words all that possibly we can craue at Gods hands.

M. You make often mention of Euill, and of our Enemies: I pray

you tell me, who are they, and which is the greatest of them?

D. Our enemies are the Flesh, the World, and the Diuell; and of all Euills, Sinne is the greatest, yea worse and more abhominable then the Diuell himselfe, who by sinne only, of a beautifull Angell became that he now is, an vgly wretched Diuell, and malignant Sathan.

M. And what meaneth this word *Amen*?

D. It is an Hebrew word, and signifieth as much as, *So be it*, or, I desire it may be so.

Of the Aue Marie.

CHAP. VIII.

Luc. 1. Conc. Ephes. can. 13. Hier. contra Heluid. Am. l.

M. HITHERTO you haue answered very well, now tell me, do you make prayer to none els, but to God only?

D. Yes that we do, to all the Saintes, to the Angels of heauen, and especially euery one to his Angell Guar-

Guardian, and aboue all (next vnder God) to our Blessed Lady the Mother of God, the Virgin Mary; a Virgin as well before, & after, as in the birth of our Sauiour. Who being exalted aboue all creatures, as reason is, and taken into glory both body and soule, is the most worthy Aduocate for sinners, by way of prayer and intercession.

de virgin. & super Luc. & Ep. 81. Bern. hom. 2. super Missus est. Aug. de nat. & gra. c. 36. & ser. de Assumpt.

M. That seemeth strange to giue and attribute the same title vnto her, which the Scriptures giue vnto our Sauiour. For he is our Aduocate.

D. Syr, we put great difference notwithstanding: for our Blessed Lady is our Aduocate by way of prayer & intercession; but Christ, by way of Merit and Iustice for our saluation, And therefore, as the Church neuer sayth to him, *Ora pro nobis*, because he is not only man but God also: so no Catholike vseth to pray vnto her, with *Miserere nobis*, which is, Haue mercy vpon vs, because we know, she is but a Creature.

Inuocation of Saints.

1.Reg. 15. 4. Reg. 5. Iob.5 11. Macha. 1.15. 17. 37. To. 12. Da. 10. Ier. 15. Mat. 18. 19. 67. 1. Cor. 14. Apoc. 17.21. Orig. l. 8. cont. Celsum. Cyp. ser. de mortal. Basil. ho. in 40. Mart. Hier. cont. Vigil.

M. Why, If she be but a Creature as all other Saintes are, how is it not an iniury to God, to pray vnto any other, but to him, sith he hath inuited vs saying, *Come vnto me all you that are loaden &c.* Wherby it should seeeme, we haue no need to seeke to any other mediatour.

D. You say well, if by praying to Saintes we forsooke God; but being that therefore we pray vnto the Saintes, because we may the more easily and speedily come vnto him, and be the better accepted of him, there is no doubt of dishonoring God, while we pray vnto them whome he himselfe hath glorifyed, and would they should be of all creatures honoured; euen as it is no diminishing, but rather increasing of any Princes Maiesty, to haue many honourable seruats and subiects, and to make remõstrance that he doth esteeme them.

M. But how can the Saintes and Angels see vs, or heare our Prayers?

D. By seeing God, in whome they

they see and heare all things pertayning vnto them. For if we know that the holy Prophets, while they yet liued, could see & heare all things that God reuealed vnto them, though they were far distant or long after to come; much more we are to belieue the same of the Saintes and Angels which are still in Gods presence.

Athan. Ser. 2. de Deipara. Ambr. l. de viduis. Aug. lib. 7. de bapt. contra Donat. c. 1. Greg. l. 12. mor. c. 13. &c.

M. But doth not the Scripture attribute this title vnto God only, that he knoweth and searcheth the hart and reynes? how then, can the Saintes being creatures, haue so great a priuiledge?

D. Syr, it is true, that God only hath this attribute of his owne power or puissance, and therfore the Saintes not of themselues but in him, and by his reuelation, do know the harts and thoughts of others: yea and mortall men may know also all the secrets of my hart, if God should disclose the same vnto them?

M. I like very well of your answere. But then I would faine know the cause, why the Heretikes

tikes do so much impugne this point, and especially the honour done vnto the B. Virgin Mary?

D. The reaso is manifest. For the Scripture sayth, that God would put enmity betwene the seed of the woman, and the seed of the serpent, as Heretikes are, falsely impugning the true prayse & honour due to our Blessed Lady, as also diuers of the Sacramentes, good workes, Pennance, Purgatory, and such like, especiall helpes for mans saluation. Yea supposing the vnsatiable enuy & hatred that the Diuell hath against Christ, and all that is his, it is no maruell, that the Heretikes (who as *Saint Policarpus* calleth them) be *primogeniti Diaboli*, do hate and oppugne the honour of our Blessed Lady, who hath so strait and neere alliance with our Sauiour. And how can it otherwise be, but that those who possessed with the vncleane spirit haue no other scope of their whole life, and Religion, but meere liberty and sensuality, should be without deuo-

tion

tion to her which is the true Mistres, Mother and Mirour of all chastity and purity? Besides that she hauing alwayes bene the bane and ouerthrow of Heretikes in all ages, no wonder if they who are nothing els but a fardell and new brood of old Heresies, are guided by the same spirit that their forefathers were, and vse the same malignity against her that they vsed.

M. Truly it is so. But tell me, hath the Church any vsuall prayer to the Saintes, and especially to our Blessed Lady?

D. To the Saintes we vse the Letanies, and other deuout prayers in particuler; but to the Blessed Virgin, the principall is the *Aue Marie.*

Vide Athan. ser. de Deipar. Amb. in Luc. 1. Aug. ser. 1. de Annunciat. Fulg. ser. de laudi-

M. I pray you say the same.

D. *Hayle Mary full of Grace, our Lord is with thee. Blessed art thou amongst women, and Blessed is the fruite of thy wombe Jesus: Holy Mary Mother of God, pray for vs sinners, now, and in the houre of our death. Amen.*

M. Tell

bus. Maria. Bern. ho. 5. in Missus est &c.

M. Tell me, who made this *Ave Marie*?

D. Our holy Mother the Church, taking the wordes of the Angell Gabriel when he came to salute our Lady the Blessed Virgin Mary, and some of the wordes of *Saint Elizabeth* in her visitation, & the rest is added by the Church. So as, considering that all these wordes, being either of God by his Angell Gabriel, or of the Holy Ghost by the mouth of *Saint Elizabeth* and his Spouse the Catholike Church, we may iustly say that this prayer was made by God himselfe, or by the holy Ghost.

Our Blessed Lady without sinne.

See S. Damas. orat. 11. de Nat. Virg. & ora. 2. & 3. & l. 3. deful. c. 2. D. Lau. Iustin. ser. de Annun. &

M. What do you thinke worth the noting in this *Ave Marie*?

D. Besides the petition, I note foure especiall prayses and commendations of our Blessed Lady:

M. Which be they?

D. The first in these wordes, *Full of Grace*: for in this she did so abound that she neuer had in her soule any blot or staine of sinne which might hinder or diminish the same. I say sinne, not only *Actuall*,

tuall, whether *Mortall*, or *Veniall*, but not so much as *Originall* sinne it selfe. And withall she was so plentifully endowed with all kind of vertues and giftes of the holy Ghost in the highest degree, and had wrought so many and so meritorious workes in Gods sight, that she was made worthy to mount aboue all the quiers of the Angels both in body and soule.

M. This seemeth much. For why then do you not attribute the same to *Saint Stenen*, and other Saintes which are also said to be full of Grace?

D. The quantity and aboundance of grace is to be measured by the greatnes of the office and dignity which God hath called euery one vnto. Now, because the greatest office that euer was giuen vnto any pure creature was to be the Mother of God, therfore our Blessed Lady was made capable & filled with greater grace then any other pure creature. And so both *Saint Stenen* and other Saintes though neuer so full, being so farre

lib. de cast. animae. c. 7. S. *Vincent. Per. serm.* 1. *de nat. Dom.* & 2. *de nat. Virg. D. Aug. lib. de nat. & grat.* c. 36. & 5. *cont. Iulian.* c. 9. *Amb. ser.* 22 *in Ps.* 118. *D. Hieron. in cap.* 10. *Eccl.*

Bern in Ps. 101. Richar. Victor. in Can. ca. 26. & 42. Dam. ser. de Nat. Virg. & ser. de Annunt. Orig. ho. 1. ex var. Andr. Cretens. ser. de Assum. Euthy. ser. de Zona Virg. D. Ans. l. de Concep. Virg. c. 18. cit.

farre inferiour in office and dignity, must needes giue place in comparison of the graces of our Blessed Lady. For this is not vnlike to many vessells, who although they be all full of balme, or other like pretious liquor, yet one doth often hould more then another.

M. Tell me now, which are the other Prayses, which you say are comprized in this Prayer.

D. The second is in these wordes, *Our Lord is with thee:* Whereby we know that God in singular wise did alwayes assist the Blessed Virgin, euen from the first instant of her Conception, gouerning, keeping, and defending her as a most riche Treasure; so as she neuer offended in thought, word, or deed. The third is conteyned in those words, *Blessed art thou amongst women:* Because she only amongst all women had that priuiledge to be both a Maid and a Mother. A Mother, I say, of such a child which is more worth then a hundred thousand children of other women.

men. Albeit she may be said also to be the mother of great multitudes of children: for as much as all good Christians are Brothers of Christ, and consequently are children of our B. Lady, though not by generation, yet by tender loue & motherly affection which she beareth towardes all. The fourth is in those wordes, *Bleßed is the fruit of thy wombe Jesus:* For as the prayse of the fruit doth redound to the tree, so the glory of the child must more redound to the honour of the Mother. And euen as euery true liuing tree, though it haue once borne fruit remaineth with sufficient vigour and vertue to beare euery yeare the like againe. So our Blessed Lady as the tree of life hauing once borne God as the peculiar fruit of her wombe, remained still not only with sufficient, but with more abundant grace, merit, and vertue then before, to become his Mother againe once euery yeare, if so it seemed eyther conuenient to Gods most high wisedome and pro-

d. D. Tho. in 1. d. 44. q. vnic. ar. 3. Cyril. lo. 6. in Conc. Ephes. Epiph. hær. 78. Innoc. 3. ser. 2. de assump. Ansel. l. de excel. Virg. ca. 9. Basil. & Chryso. ſtom. in ſuis liturg. &c.

prouidence, or needfull for mans Redemption. Whereby it appeareth how fit this similitude is: and no wonder, seing it is no Mans, but the holy Ghostes inuention. As contrariwise those comparisons are of the Diuell which are by her enemies inuented to diminish her prayse and dignity.

M. I like this well: but if our B. Lady, as before you say, be in Heauen both in body and soule, what Lady is that which standes vpon the altar, and in other places of the Church.

D. It is not our Blessed Lady, but her Image only, by which we remember her which is in Heauen, and in that respect we do it honour and reuerence.

M. But as there be many Images, are there also many Ladies?

D. No forsooth: but one only, which is alwayes in Heauen.

M. How then do Catholike people vse to call vpon our Lady of *Loreto*, and others vpon our Lady of *Monserat*, or our Lady of *Rhemes*, or of *Sichem*, or of *Walsingham*,

gham, which are all in diuers Countries?

D. Syr, we call her so with diuers names, by reason of the many-fould benefites she doth obtaine for vs by her prayers in those places.

M. What do you aske of our B. Lady? Do you peraduenture aske forgiuenes of your sinnes, or the Grace of God, or life euerlasting of her?

D. No Syr. For we aske those thinges of God, both her and our Creatour.

M. What then do you aske of her, when you pray vnto her.

D. That she will be our Aduocate and Mediatresse before her Blessed Sonne to obtaine all this for vs. Inuocation of Saints.

M. And do you pray to the Saints in like manner?

D. Altogeather Syr, remembring alwayes notwithstanding, that there is no Saint equall vnto Gods Mother, and therfore none that deserueth like honour, and reuerence of all true Christians.

M. But

M. But may a man say the *Pater Noster*, or *Aue Marie*, to the honour or inuocation of any other Saint or Angell?

D. Yes doubtles, hauing this intention, either to pray vnto God, that for his Saints or Angels intercession (who as Christ sayth in the Ghospell do alwayes see his Fathers face) he would haue mercy on my soule, or to craue of the Saints themselues, that they will offer that prayer I then make to God for me.

M. Why, will God refuse our prayers, except the Saintes do offer them for vs?

D. No: but he doth the more willingly heare them, when they are offered vnto him by his friends, which we, because of our sinnes, for the most part, are not.

M. You say well; for our Sauiour called his Apostles Friendes, euen when they were in this world with him. But tell me when ought we principally to recommend our selues vnto them?

D. Truly at all tymes, but espe-

cially

cially in our distresse, and vpon their festiuall dayes. Holy-dayes, and Reliques of Saintes

M. And what cause may there be, why the Church doth keep their dayes Holy, and reuerence their Reliques?

D. There are many, but especially fiue.

M. Which are they?

D. The first is, to glorify God in his Saintes, seing the wonderfull workes he hath alwayes wrought by them. The second, because by the honour which is done them in earth, we may the better vnderstand the glory they enioy in Heauen. The third, that thereby knowing their liues and vertue, we may be exhorted to imitate & follow their example, sith they were mortall men as we are. The fourth, to increase our deuotion towardes God by bearing affection and loue vnto such worthy intercessors. The fift, because our Mother the holy Church will honour her children after they be dead; who whiles they were liuing did honour her, and oftentimes

Vide Basil. ho. 26. in Mamantem martyr. Euseb. l. 11. de Athan. Ambr. in 22. Luc. & serm. 9. in SS. Gerualium, & Protasium. Chrys. ho. 66.

times died for her defence. Wherupon also we pray before their Reliques because the same were in their life instrumentes of their holy soules, to do many good workes, and shall be in the resurrection liuely and glorious bodies, and in the meane tyme remaine vnto vs, as pledges of the great louethey beare vnto vs, in remembrance of which we pray vnto them, that they will help vs; as we remember to honour them, in what we may.

ad populum. Antioch Hieron. Ep. 27. ad Eustoch. & Ep. 53. & l. cont. Vigil. Damas. l. 4. de fide ca. 16. Aug. in Ps. 88. l. 22. de ciuit. c. 8. Victor. Afric. de persecut. Vandal.

M. Are there any other prayers to our Blessed Lady, or to other Saintes, or Angels, which we may vse?

D. Many: as the *Salue Regina*, and diuers other Anthymnes, Hymnes & Prayers, which the Church doth vse, and we may likewise say, euery man according to his deuotion.

Of

Of the ten Commaundementes.

CHAP. VI.

M. NOw that you haue tould how we should pray, and belieue well; tell me, how we may know to worke well also, for that is a principall point?

D. By knowing the Commaundementes of the Law of God, and of our Mother the Church, to keep them, and by knowing mortall sinnes to fly them.

M. How many are the Commaundementes of the Law of God, let me heare?

D. They are ten; the three first belong to the honour of God, the other seauen to the profit and good of our neighbour. The first is, *I am thy Lord thy God, thou shalt haue none other Gods but me*, which is as much, as thou shalt loue and honour one God only, aboue all thinges.

The secõd, *Thou shalt not sweare, nor take his holy Name in vayne.*

Vide Exod. 20. vers. 34. Leu. 19. Deut. 4 5. 10. Mar. 5. vers. 19. 21. Mar. 10. 19. Luc. 10. 18. Rom. 2. 13. Iac. 1. 2. 4.

The third, *Thou shalt keep holy the Sabbaoth day*, that is, all Sundayes and Holy dayes.

The fourth, *Thou shalt honour thy Father, and thy Mother.*

The fift, *Thou shalt not kill.*

The sixt, *Thou shalt not commit Adultery.*

The seauenth, *Thou shalt not steale.*

The eight, *Thou shalt not beare false witnes against thy Neighbour.*

The ninth, *Thou shalt not conet thy Neyghbours Wife.*

The tenth, *Thou shalt not conet thy Neighbours goodes.* And these ten Commaundements are comprized in two, which is to loue God aboue all thinges, and thy neighbour as thy selfe.

Images

Vide Athan. ser. 4. cont. Arianos. & lib. de passio. Imag. salut.

M. Tell me, how shall we keep the first Commaundement?

D. If we serue and adore one only and true God, expecting from him all our help and succour, and asking the same of him as the author of all our good.

M. But why do you make no mention of forbidding Images,

or Idoles, as it is in the twentith of *Exodus*, where the Law was giuen?

D. Because it is but an explication of the precept, by reason that the people of Israel at that time were much giuen to Idolatrie, and did often offend in worshiping of Idols, whereof by the grace of God there is now no daunger amongst Christians.

M. How then doth the Catholike Church vse Images?

D. The Church doth vse them for remembrance of Christ, and his Saintes whome they represent, and therfore the Diuell cannot abide them: and they serue for instruction of the ignorant; and are therfore called by *S. Gregory* the Books of the vnlearned, and they help our deuotion: and in this respect only we do them reuerence and honour, which is not forbidden by the commandement, but only the adoration called *Latria*, which is proper to God himselfe, and the Idolatrous people did then giue to their Idols: but there

14. *Sozom. l.* 5. *c.* 20. *Basi. l. de Spir.* 8. *c.* 18. *Aug. l.* 1. *de consensu Euang. c.* 10. *Greg. l.* 9. *Ep.* 9. *l.* 7. *Indict.* 1. *Ep.* 57. & 169. *Damas. lib.* 4. *de fide c.* 17. *Synodus* 7. *act.* 2. 3. 4. 6. 7. *Synod.* 8. *can.* 3. & 7.

is great difference betweene the adoration of Christians and Idolators, as there is betwene an Image and an Idol.

M. Why, what is an Idoll?

D. An Idoll is any thing visible, or inuisible, whether it haue Image or no, which is falsely worshipped as God, as were *Iupiter*, *Mars*, and *Venus* &c. and their Images, or Idols reuerenced by the Gentiles, who indeed were Diuels and wicked spirites which deluded the people. And to Idolatory is likewise reduced the adoration of any of Gods Creatures, as the Sunne, Moone, and sometimes Beastes, and Plantes of the earth, which the blind Gentiles, and Paynims did (and do still in some places) honour and serue as Gods.

M. So that the honour done by Christians to the Crosse, Images, and other Holy thinges whatsoeuer, is finally intended to God himselfe, and not to those creatures?

D. So it is. And they are capable

of

of no other reuerence, then which is done, or due to the persons they represent. And so because the due honor giuen to Gods Saints, in him, and for him, is no derogation to his for whose respect they are honored, as the lawfull Magistrate is honoured for respect to the King: therfore their Images may with the same consideration be reuerenced, or they by their Images, as we honor the King when we reuerence his Chaire of Estate: for otherwise it were great folly to thinke that a peece of paper, wood or brasse, or any like mettall should be adored. And it were not so much lacke of Religion, as of naturall sense, and iudgment; for the very beastes can distinguish between a liuing creature, and a dead thing vnmoueable. And so you neuer see a Greyhound runne at a painted hare, nor a Hauke to seize vpon an artificiall Partridge.

M. It is very true; But tell me, did God euer commaund any Image to be made?

Exod. 25. Num. 21. 3. Reg. 6. & 7. 2. Paralip. 3. & 4.

D. That he did, as the Images of the Cherubims ouer the Arke, of the braſen Serpent in the wilderneſs; and the Temple was full of grauen Images and pictures, as it appeareth in the Scripture, and therby it is euident, that images be not euill in themſelues, but the abuſe of them, as the beſt thinges in the world may be abuſed.

M. How then; Is Gods Commaundment contrary to himſelfe in the twentith of *Exodus*?

D. No God forbid; but in the 20. of *Exodus* he only forbad the making Images or Idols to honour as God. And Moyſes explicateth this precept, ſaying; *Leaſt by errour thou deceaued, ſhouldeſt worſhip them as Gods, or beleeue in them*; as other Gentiles round about them did at that time. But theſe other Images he commaunded to be made, becauſe they were for Gods honour and ſeruice.

Deut. c. 30. verſ. 17. & c. 4. verſ. 19.

M. So that Images if they be rightly vſed are laudable, and contrariwiſe being abuſed are damnable?

D. Euen

D. Euen so: and therfore the same brasen Serpent which *Moyses* made for a figure of Christ Crucified, when it grew to perill of Idolatry, was broken and consumed to dust by the good King *Ezechias*. 4. Reg. 18.

M. But tell me, haue you euer heard of any other kind of Idolatry besides this corporall and externall? For the holy Fathers of the Church, and especially *Saint Hierome* doth say, that all Heresy is Idolatry. Heresy.

D. It is true Syr.

M. Why? How can that be; or what reason can you giue for it?

D. Because they erect vnto themselues an Idoll of their owne inuention, and the handy-worke of their owne brayne, which they follow, defend, and honour, euen to the engaging of their soules to Eternall damnation, against Scriptures, Tradition, learning & authority of all Saintes, & the consent of the whole Church of God, making an Idol of their erroneous doctrine, and eech one adhering

ring to his priuate fancy.

M. Truly you haue reason; For in the like sense *S. Paul* calleth Couetousnes the worshipping of Idols, because they preferre riches before God, and his glory. But one thing I would yet faine know of you; for what cause they vse to paint God the Father like an old Man, and the Angels like young men, with winges and other garments: for I suppose you know they are spirits, and haue no bodies?

D. I know it very well: but God is so painted, because he so appeared in vision vnto *Daniel* the Prophet, and to represent his antiquity, and eternity before all things created. And the Angels are painted in the forme before mentioned, because they were so represented in the Tabernacle by Gods commaundement, and to signify their beauty and vigorous nature, and that they are alwayes ready to execute whatsoeuer God shall commaund them, as obedient and immaculate ministers of his Diuine

Dan. 7. vers. 5. & D. Tho. 1. 4. d. 1. q. 1. 1.

uine Maiesty. And in the same manner be represented the Cardinall and Theologicall Vertues, & other spirituall thinges, by corporall similitudes, for our better instruction: as one that should teach an English man in his owne language, a Story written in Greeke or Hebrew, which otherwise he could not vnderstand.

M. With what sinnes is this Commaundement broken?

D. With many and sundry, but especially with those that are contrary to the Theologicall Vertues: as infidelity, desperation and hate of God, all Atheisme, Heresie, Schisme, Superstition, Idolatrie, Witchraft, Sorceries, and the like, whatsoeuer is done by the help or inuocation of the Diuell.

Vide Exod. 20. 31. Deut. 5. Leuit. 13. Isa. 56. Hier. 12. Act. 10. Ap. 2. Ignat. ad Phil. Hier. in ca.

M. We haue said inough of the first Commanndment: tell me how must we keep the second?

D. In not swearing, except it be vpon Iust cause, and Necessary, & that with truth, and reuerence.

M. So that if a man sweare a lye, or doubting whether it be true,

Galat. Aug. lib. cont. Adim. ca. 16. Epi. 118. & 119. Ser. 154. Leo. Ep. 81.

he sinneth mortally euery ryme.

D. So it is, if he vse deliberation, for it is a great iniury to God (who is truth it selfe) to inuocate his holy name in testimony of falshood, as by such swearing is done.

M. And why say you Iust, & Necessary?

D. Because, although it be truth, if it be not lawfull; & being true and lawfull, if not necessary, it is still a sinne, at least veniall, to sweare.

M. But if a man sweare by our Lady, or other Saintes, by the Crosse, or any other creature, as a mans Soule, Life &c. by Bread, Drinke &c. shall he sinne against this Commaundement?

D. Yes doubtles, because he that sweareth by any creature, calleth it to witnesse in the truth of his Creatour who made it, and so in effect calleth God to witnesse, which is to sweare by him. But this kind of oath is more manifest, when swearing by any creature is added the name of God also:

so: as for example, to say, by this Fyre, or Bread of God &c.

M. What wordes then may a man vse, to affirme any thing to be believed?

D. You may say, *In truth*, or *for certaine, truely, verily* &c. for these are no oathes.

M. But tell me, are we also by this commaundement, forbidden blasphemy, and the breach of vowes?

D No doubt, as well as oathes: & vowes, wherin we promise to performe any euill thing, are sinne against Gods holy Law. For such oathes and vowes are better broken then kept: yea, we are bound not to performe them. And the same obligation we haue of vowes made to our B. Lady, and the Saints. For they be vnderstood as made vnto God, though referred immediatly to our Blessed Lady, or any other Saint in whome he is honored.

M. But do you vnderstand, when a vow is made?

D. Syr, as I take it, a vow is not

euery purpose, and much lesse euery desire to do any thing; but it is also necessary, that there be made an expresse and deliberate promise therof, at least with the hart; and that the thing so promised be good and pleasing to God, and such vowes are to be accomplished with diligence.

The third Commandemẽt.

M. You say very well. But tell me how we must keep the third Commaundement.

Exod. 20. Leu. 23. 24. Deut. 23. Ps. 22. 33. 75. Eccl. 5. Eccl. 23. 27. Hier. 4. Zach. 6 Mat. 2. 1. Tim. 5. Iac. 5.

D. As the Church hath determined; which is not to do any seruile labour on Sundayes, nor Feastes of Saintes, and to heare a whole Masse vpon such dayes: and likewise we should spend those dayes in praying, reading spirituall bookes, hearing of Sermons, and other workes of piety, and mercy, for they be holy to God.

M. If on the Feast, or Holy day there can be no seruile worke done, how do we ring the Bels, & dresse meate, and prepare the table vpon the said dayes, for these are also seruile workes?

D. Syr, it is true: But this Commaunde-

maundement is vnderstood alwayes with two conditions. The first, if such forbidden workes be not necessary to humane life: The second, if they be not necessary for Gods seruice, as you see both those are that you haue named. And besides these conditions, it is lawfull to do seruile workes vpon the Sunday or Feasts when there is licence of the Prelate, & cause sufficient.

M. How commeth it to passe, that the Christian people doth not obserue the Sabaoth, or Saturday, as the Iewes did, seing the commaundement speaketh of the Sabaoth.

D. Because Christ our Sauiour with great reason hath changed and transflated the Sabaoth into the Sunday, or Dominicall day, as he did the Circumcision into Baptisme, and the Paschall lambe into the Blessed Sacrament; and all other good thinges of the ould testament, into other better of the new; and with as good reason doth the Catholike Church keep

the

the Dominicall day, in memory that the creation of the world began on it, as the Iewes their ſabbaoth, becauſe the ſaid creation ended thereon. Beſides that vpon the Sunday, Chriſt was borne, roſe from the dead, & ſent downe the Holy Ghoſt vpon the Apoſtles, which three principall benefites of our Redemption are recorded in the obſeruance of the Sunday. And by this alſo you may vnderſtand how ſome things commaunded or forbidden to the Iewes oblige not Chriſtians, as is aboueſaid, touching the vſe of Images.

The fourth Commaundemẽt.

Vide Deut. 5. Eccl. 34 Prou. 23. Tob 4. Ro. 13. Ephe. 6. Coloſſ. 3. 1. ad Tim. 4. Amb. l. 5. Hexa. c. 16.

M. How muſt we keep the fourth Commandement?

D. By doing our duty to our parentes and elders, as well ſpirituall as temporall, and obeying our ſuperiours in all honeſt and lawfull matters, ech one in thoſe thinges which appertaine to his commandment and charge.

M. So that our Paſtours and Magiſtrates are included in this precept alſo?

D. So

D. So it is: though especially and principally it be spoken of our parentes, to whom we are bound by law of nature to serue, & help in their necessities; as on the other side there is no doubt, but in vertue of the same precept the parentes also and superiours are bound to haue the like care to nourish, gouerne, and direct their children and subiectes in the way to Saluation.

M. And why is there added to this precept rather then to any other, the promise of longe life, to those that fulfill it?

D. Because it is good reason, that he should not enioy longe life which dishonoureth them, by whom he receiued life.

M. And how shall we keep the fift commandement?

D. If we neither kill, wound, nor hurt any neighbour in his person, nor desire him any mischiefe in our hart, nor reioyce when it happeneth: remembring that he is made to the image and likenes of God as we be. And that which is said

The fift Commaundemēt. *Deut.* 5. 12. *Gen.* 9. *Leuit.* 19, 24.

Mat. 5. Ephes. Coloss. 3. Iacob. 2. 1. Ioan. 3. &c.

said of killing others, is also vnderstood of killing our selues: and if any Saint in defence of the Catholike fayth, or the vertue of Charity, haue concurred to their owne deaths, we must persuade our selues that they had particuler and manifest inspirations of God so to do, for otherwise they could not be excused of a most grieuous sinne, God only being absolute maister of mans life: so as the magistrate himselfe cannot take it away but in defence of Iustice, & representing Gods place.

The sixt Commaundemẽt.

M. But why say you, *Not desiring* &c?

Leuit. 19. Deut. 22. 23. 25. Prou. 11. Eccl. 48.

D. Because he that hateth his neighbour, or desireth his harme, or for this doth fly his speach, or refuse to salute him, doth not keep entirely this commaundement: and hate and rancour being the roote of murder, are therfore especially forbidden in this precept.

M. Touching the sixt commandement there needeth heer no further declaration: but can you tell

me

meany remedy against the sinnes therein forbidden, and in the ninth also? Ps. 14. Ezech. 18.

D. There are many: but the principall is to fly the occasion thereof; to be very circumspect in gouerning all our senses well, especially the eyes; to eate and drinke with moderation; to fly euill company; not to read dishonest bookes; not to speake or heare any wanton wordes, or songes. Math. 5. Rom. 5. 1. Cor. 6. Luc 6. Ephes. 4. 5. Thess. 4. 1. Tim. 5.

M. You haue answered to the purpose. But now tell me also, how we must keep the seauenth commandement?

D. If we neither take, nor damnifie, nor retaine vniustly other; mens goods against their willes nor giue counsell, ayde, nor fauour to such dealing. The seauenth Commandemēt.

M. And what other sinnes are reduced to this precept, which forbiddeth stealth, and rapine?

D. First, all fraudes, which are vsed in buying, selling, and like bargaines, Secondly all vsury which in truth is playne robbery. Leu. 19. Exod. 20. &c.

Thirdly, the taking of those thinges

ges which other men haue lost, & keeping them to himselfe, without inquiring for the true owner. Fourthly, he which doth appropriate to himselfe thinges belonging to the Communitie, and other the like, which are domageable to our Neighbour; as to spoyle his corne or grasse, or burne his house or barne, kil his catell, or the like: all which oblige to restitution, without which the sinne cannot be forgiuen.

M. And the desire to take away or steale another mans goodes if he could, is it not a sinne against this commaundement also?

D. It is a sinne in it selfe, but rather against the tenth commandement, which doth forbidde this desire.

The eight Commandemẽt.

M. Now tell me how the eyght preceptis to be kept?

D. Not only in auoyding false witnes, but murmuration also, & not discouering other mens faultes, or sinnes that be secret, although they be true; except it be with a good intention to whome it

Leu. 16. Exod. 4. 20.

it belongeth to remedy the same. And by auoyding also rash iudgment, and all kind of lying.

M. And do you know to distinguish those offences, which are committed against this commandement?

D. Yea Syr, for concerning lyes there are three sortes: the first, which is hurtfull, and is especially prohibited in this precept, as when a man in iudgement doth giue false euidéce to the domage or preiudice of his neighbour. The second, which is called Officious, as when a man telleth a lye to deliuer his neighbour or friend from some daunger. The third is termed Idle, which is neither to helpe, or hurt any other: But these two kindes are not so great sinnes as the first, yet are they still at least veniall sinnes, for we ought not to tell a lye for any good in the world.

M. And how do you distinguish the other sinnes which are forbidden in this Commaundement?

D. There are also three kindes of them,

Deut. 36.19. 27. Prou. 12.34. Eph. 4. Coloss. 3. Iac. 4 1. Petr. 2. Ap. 21, 22.

them, to the which the reſt are commonly reduced. The firſt is called Contumely, or Reproach, which is an iniurious word ſpoken with intent to diſhonour our neighbour, as to call him Aſſe, or Foole, baſe Companion, and the like, howbeit if they ſhould be ſpoken in ieſt, or to admoniſh and correct, as ſometyme the Father doth to his child, or the maiſter to his ſcholler, without meaning to do him iniury, then is it no reproach nor ſinne, or at leaſt but veniall. The ſecond is Detraction, back-byting, or ſlaunder, of the which hath been ſpoken already. The third is Malediction, or Curſing, which when it is done with hate, and deſire that it may take effect, is a moſt grieuous ſinne: As on the other ſide, when it is done only of leuity, ieſt, or ſudaine anger without deliberation, it is a leſſe euill, but ſtill a ſinne, as ill beſeeming the children of God by adoption, as all true Catholiks are, out of whoſe mouth ſhould neuer proceed any thing but bleſ-

ſings

sings or wordes of benediction.

M. And is he that breaketh this precept, bound to restitution?

D. Doubtles he is, for good name is much more precious then wealth or riches, which all men know are to be straight wayes restored if they be taken away vniustly; but restitution of good name being more difficult then the other, obligeth discreet persons to beware the more of it.

M. To conclude then, sith you haue already expounded the tenth, tell me how the ninth must be obserued? The ninth and tenth Commandemẽt.

D. Euen as the sixt, by procuring as much as is possible, a pure hart and a cleane, in Gods sight, who doth expect the same at our handes.

M. I do not doubt but you vnderstand, that in this precept as well the woman as the man is forbiden this desire: but I would faine know of you, whether euery such desire in man or woman be a sinne, although they giue no consent therunto? *Deut. 5. Eccles. 18. 25. Rom. 13. 1. Thess. 4. Iac. 1.*

D. Syr

D. Syr I haue been taught, that *S. Gregory* putteth three degrees of euill, or carnall desires; The first of suggestion or tentation, to the which if a man presently resist, he sinneth not at all, but rather meriteth. The second of delight, whereunto though sense incline, yet the will and reason consent not, and this for the most part is not without some veniall offence. The third degree is, when vnto suggestion and delectation our will and reason add their consent, in such sort, as a man remembring what he doth willingly and wittingly, doth notwithstanding abide and go forward in such desire and cogitation, and this is a mortall sinne, which is properly forbidden in this Commaundement.

M. So as you see, in the ninth is forbidden by *vnlawfull desire*; all that is forbidden in the sixt, *by vnlawfull doing*, but I would fayne see, whether you fully vnderstand, what is contained in these two preceptes.

D. There

D. There is principally contained the prohibition of Adultery, which is, when a man doth sinne with an other mans wyfe: and this I say, *Principally*; because the ten Commaundements being a law of Iustice, and Adultery a sinne against the same vertue, as by which sinne honour is impayred, it seemeth fit that after the prohibition of murder, or manslaughter wherby life is depriued, should be prohibited Adultery wherby honour is lost: yet is it to be noted, that by the same preceptes are also prohibited secondarily all other sortes of carnall sinnes and offences, as for example, *Sacriledge*, which is to sinne with any person that is religious, or consecrated to God: *Incest*, which is to sinne with any of ones owne Kindred: *Rape*, which is to sinne with a Virgin: *Fornication*, which is to sinne with a single woman but already corrupted, as a widow, or common harlot; and other sinnes more abhominable in this kind, which therfore ought

D. Augustin. q. 71. in Exod.

not

not to be named amongst Christians.

M. All this is true which you haue said; yet would I fayne see, whether you know wherin it is founded, that Fornication is a sinne, for it seemeth the party so offending doth no body any iniury or domage at all?

D. It is founded in all Lawes of true and right reason, the Law of Nature, the Law of Moyses, and the Law of Grace. In the Law of Nature, for we read that the Patriarch Iudas would haue put Thamar his daughter-in-Law to death, because being a widow, she was found great with child; so as euen then it appeareth, that by the instinct of nature men knew that fornication was a sinne: afterwardes in Moyses Law in many places Fornication is forbidden; and in the Epistles of *S. Paul* many tymes we read, that fornicatores shall not enter into the Kingdome of Heauen. Neither is it true that fornication doth not domage any body; for it doth do-

Gen. 38.

Deut. 23.

1. *Cor.* 6.

1. *Thess.* 4.

Gal. 5.

Eph. 5.

mage

mage the woman herselfe, who therby remayneth infamous; it hurteth the childe therof borne which becommeth illegitimate, it doth iniurie to Christ, for we being all his members, who so committeth fornication is cause that the members of Christ become members of an Harlot; and finally it doth iniury to the holy Ghost, because our bodies being temples of the holy Ghost, who so doth defile his body with sinne, doth defile and profane the temple of the holy Ghost. And therfore it is certaine, that not only this foule offence is by this precept prohibited, but all other actions of vncleanesse and lust that tend therunto, though it be but a wanton looke, if it be directed to this vnlawfull desire or worke, according to that our Sauiour taught in the Ghospell, where indeed he expoundeth the force of these commaundements, that who hath seene a woman with euill desire, hath in his hart cõmitted adultery or fornication.

1. Cor. 6.

1. Cor. 3.

Matth. 5.

M. You haue answered well: but I would also aske of you, what you thinke of the Tenth commaundement; and why the desire in Theft is forbidden as well as theft it selfe, as also in the sinnes of the flesh aforesaid; yet concerning murder, or man-slaughter, we see no particuler precept against the desire therof; is it because theft is so grieuous a sinne in Gods sight?

D. Syr, it is certaine that through this offence came the accursed Iudas to fall into that horrible treason against his Maister our Blessed Sauiour, and euery day we see that those which are giuen to stealing go also further, and kill oftentimes euen in the high way, without any hate or rancour at all, but only to enioy a little money which poore passengers carry; and God permitteth, that he which robbeth others, litle enioyeth the same: and so we see that Iudas came to hang himselfe; and theeues for the most part come to the Gallowes. Now, the

cause

cause why God hath not so expressely prohibited the cogitation of man-slaughter, may be for one of these two reasons: either because forbidding the worke it selfe, it might well be gathered that he forbad the desire: or because hauing as it were shut the doore to euill desires of interest and pleasure (which lightely are the cause of theeuing) by putting the Sixt and Seauenth Commaundement correspondent to the ninth and tenth, it might well seeme that he had shut also the doore to the desire of murder, because for the most part these are neuer desired but for commodity, or delight which shold thereof follow.

M. I would know also of you, if you can tell the reason, why God hauing forbidden all vnlawfull desires, there are no human lawes that forbid them, but only the workes themselues, and the effectes of them?

D. The reason is manifest, because men although they be Em-

peroures, or Popes, do not see mens hartes, and therfore cannot iudge of their thoughts, and desires much lesse punish them; and consequently it were to no purpose to forbidde them: but God which doth discerne the hart and reynes of men, can punish also euill thoughts, and desires & therfore doth iustly forbidde them.

M. Now then, sith all these are contained in the two preceptes of louing God and our Neighbour, tell me, how is the precept of louing God aboue all things to be vnderstood?

D. By louing and esteeming God so much, that neyther for goods, honours, parents, friendes, no nor for our owne life, nor any thing else in the world, we will forsake him, nor let to do his holy will.

M. And how shall we help our selues to do the will of God?

D. If euery morning as soone as we ryse, we remember him and his benefits towards vs, giuing him thankes, and crauing his fauour, and help, that we do not offend

him

him that day, but do alwayes his holy will and pleasure: and renewing the same purpose as often as occasions are offered in the day time.

M. And at night before you go to bedde, what were good to be done to the same purpose? Examining of conscience.

D. It were good after thankes giuen for his benefits receaued, to take accompt of our soule, touching all the thoughtes, wordes, and deeds of that day: and secondly to aske him pardon for all that we haue done amisse vntill that present houre: and thirdly make full purpose with his grace to amend our liues, saying some prayers to that purpose.

M. And as concerning the loue of our neigbour, what say you?

D. Syr, it is sufficiently playne of it selfe, to do as we would be done vnto in all things, according to the Law of God, and naturall reason. Meditation or mental prayer.

M. You haue tould well how to examine a mans conscience; I pray you tell also wherin meditation

and mentall prayer doth principally consist, and what it is, that we may exercise the same accordingly?

D. Mentall prayer is a familiar conuersation with God, *in spirit and truth*, as one friend conuerseth with another, giuing him part of all his good and bad successes, all his ioyes & griefes, all his doubts & desires; to be counselled, comforted, and holpen by him.

M. So as, if a man could behaue himselfe with God in the same manner that one friend doth with another, he might be said to pray?

D. So it is. And in many other things, if we proceeded with those good and due respectes with God Almighty, which one honest friēd vseth to obserue with another, we should quickly find the benefit.

M. Do you prefer mentall prayer before vocall?

D. Yea, in those that haue capacity for it; and whom God vouchsafeth to admit to this familiarity, for it is a gift of God: notwith-

withstanding it requireth some disposition & cooperation in vs.
M. What disposition is required?
D. First true fayth, & obedience of the vnderstanding to the doctrine of the Church. For he that heareth not the Church, disobayeth God: and is so far from accesse to his familiarity, as he is his Enemy, and no better then a Heathen or Publican. Next is required a good life, and diligent obseruation of Gods Commaundements: & thirdly of his Counsells also, as far as our State permitteth: for himselfe hath said that, *those that haue cleane soules, shall see him*: and that is Happinesse.
M. But how shall we keep our soules cleane?
D. By preuenting occasions, and temptations, and denying daily and hourely our bad or vnprofitable desires, how little soeuer they be: for so we learne to be maisters of our selues, and to liue according to reason, and not as beasts, subiect to sensuall appe-

tites. And he that is circumspect not to offend in lesser things, seldome committeth greater offences.

M. You say very well, for Vse makes maistery. And if men lose and leaue so many commodities, labour & spend so much to come to the familiarity of a mortall Prince: what should we not do, to be so honored by God, as to be admitted to familiar conuersation and friendship with him? But is there any thing more necessary to get and conserue this friendship?

D. Yes; frequent vse of the Sacrament of Pennance, in which the soule is clensed of daily offences: and recouereth new grace and strength. And you know Courtiers that haue accesse to Princes, procure to go cleanly, and renew often their clothes. And because these benefits cannot be had but in the Catholike Church, out of which is no communication of grace nor Sacraments: therfore Iewes, Turkes, and Heretikes can

haue

haue no true prayer: nor Catholiks neither, that wilfully continue in ſinne.

M. How many kindes of mentall prayer be there?

D. There be 4. one may be called Natural, for the facility it hath. The next Doctrinall, becauſe it requireth ſome more inſtruction. The 3. ſupernaturall, which God giueth to whome he pleaſeth, and nedeth no other documents, nor maiſter. And the 4. mixt of 2. or all of theſe, for God giueth ordinarily ſuch gifts as this to diligent perſons that cooperate to his grace, and not to idle and careleſſe ſluggards.

M. Declare I pray you theſe 4. kindes of prayer?

D. Naturall prayer, I call, to thinke vpon ſome good thing, & to ſpeake to God by that occaſion. Or he that can read may help himſelfe with the vſe of ſome ſpirituall booke, as the *Imitation of Chriſt*, or the like: as for example I read a ſentence or 2. or more, till I find ſomething that moues my

ſoule to affection: for God ſpeaketh to vs by all his creatures, but ſpecially by good bookes. Then I ſhut my booke, and thinke vpon that which I haue read, as long (or more) then I haue been reading: as when a friend or any perſon of reſpect ſpeaketh to me, I conſider with attention what he ſayth. And thirdly, I turne my mind to God, and anſwere him ſomething to the ſame purpoſe, as I would anſwere another friend that ſhould giue me the ſame good counſell: ſo as this prayer is no more but to *reade*, *thinke*, and *ſpeake* with God, who though he be inuiſible, yet is he preſent in all places.

M. This prayer is very eaſy: and any man may vſe it?

D. It is no leſſe profitable then pleaſant, if it be continued, and the party be well diſpoſed for prayer, as hath been ſaid.

M. But go forward to the reſt?

D. Doctrinall prayer, is taught in many bookes, and by many wayes. But the moſt eaſy of all

that

that I haue heard, is, by some few questions to a mans selfe, to stirre vp his attention and deuotion consequently and profitably: for prayer is vnprofitable while it hath no good effect.

M. You say well: But what questions be these, and how many?

D. They may be reduced to fiue. And hauing the matter or subiect prepared for my prayer, as one that asketh audience of a Prince, forethinketh his businesse, and whereupon he hath to treate: as for example of the Natiuity, or Passion of our Sauiour, of the ioyes of heauen, or paynes of hell, of the miseries of this present life, of the vncertainty, and daunger of an vnprouided death, or the like.

1. First I aske my selfe, what is to be noted here? For many times we read, see, or heare thinges in which many good lessons were to be noted, and by ignorance, or negligence we passe them ouer sleightly, without taking any benefit.

2. Secondly, I aske, what is to be pondered or weighed in eeh of thoſe thinges which I haue noted: As if you ſhould weigh in a ballance the ſhort labors of this life with the euerlaſting ioyes of heauen; the eternall paines of hell with the momentary pleaſures of ſinne; the fauour of God, or his anger, with the friendſhip, or offence of a mortall Prince; the noble and euerlaſting riches of my ſoule, with the tranſitory commodity of my body, or trifles of this world, or the like; weyghing euery thing noted, with his cauſes, effects, circumſtances, contraries, or the like, which affoards abundant and pleaſant matter of meditation, ſpecially to thoſe that haue vſe of prayer.

M. You ſay well, for vſe maketh maiſtery in all occupations, and a man learneth with difficulty, that which afterwardes he exerciſeth with delight, as playing vpon the lute, or any other inſtrument. But go forward I pray you.

D. Hauing noted and pondered the

the matter which I haue hande, I aske;

3. Thirdly, what feeling or affection I am (consequently) to stir vp in my selfe, and must rest in sometime to make the more impression in my soule, as in admiration of Gods power, wisdome, goodnesse, iustice, mercy &c. obserued in the worke I consider. Or of the vanity and misery of the world; of myne owne frailey and folly, and the like, according as the matter affoardeth. This affect of admiration is commonly the first that offereth it selfe. And consequently from it I passe to other affections, as of loue, hatred, desire, auersion, feare, ioy, repentance &c.

4. The fourth question must be to aske my selfe what (in prudence) I must doe, according to that which I haue noted, pondered, and felt in my selfe: for they say, Hell is full of good purposes and desires, not put in execution. Yea this knowledge, good desires and affections are speciall gifts of God:

God: and being neglected make vs guilty of great punishment. Wherfore I determine with my selfe, not only in generall, but in particuler, with all the circumstances of time, place, manner and persons by whome I may be holpen &c. to do that (infallibly) which in my prayer God hath taught me is necessary, or conuenient for my saluation, or *perfection according to my estate*, for Gods greater glory and seruice, or of the common or particuler good, spirituall or temporall of others that need my help, or the like: and to remoue al difficulties, or impedimentes which might make my good purposes and desires vnfruitfull; descending to the particulers as before, and committing them diligently to memory, and after to writing, as speciall giftes of God, and tokens of his loue, not to be lost, or forgotten.

5. And lastly, I aske of my selfe, what I must say to Almighty God, to the purposes of my meditation. And so with memory of

what

what hath beene considered and purposed in the same, I turne my selfe, and my soule to him with profound acts of humility, thankfulnesse and loue, recapitulating in his presence briefly, all that which I haue noted, pondered, felt, and purposed, or the principall points, offering all to him, as his gifts, and to be put in execution by his assistance and grace: without which I can neither do good deed, nor thinke good thought; acknowleging my frailty and inconstancy past, and asking his help; with such other acts of deuotion, as the matter shall require and he inspire me. And this last act is properly prayer, though it suppose all the former.

M. I like well this kind of prayer, for it is an exercise of all vertue, and a sacrifice of body and soule to God. For first the obseruation is an act (principally) of our memory: the ponderation of our vnderstanding: the affections be actes of our will: the execution setteth a worke the imagination, the

the ſenſes, the handes, and feete, and all the exteriour & interiour powers and inſtruments: ſo as there reſteth nothing to be employed but only the tongue, with which we vſe to prayſe God, giue him thankes, aske him pardon, & what els we need, giuing him account dayly and hourely, as to our Lord and maiſter, Father, & deareſt friend, of all that may concerne vs, or require his help. But tell me, how ſay you that none can pray, but ſuch as be partakers of Gods Sacramentes? Do not others alſo, or may they not pray to God to be admitted to the Sacraments, and to his grace?

D. I do not deny, that they may not pray, nor that God doth not of his mercy heare them, when they pray hartily, and with good intention, and deſire to amend. But this I ſay: That they are not fit for mentall prayer, which requireth friendſhip with God Almighty: nor doth he admit to familiarity with him, nor vſeth to diſcouer himſelfe but to ſuch as

keep

keep their ſoules cleane from all kind of ſinne, which cannot be but by help of the Holy Sacraments, when they may be had; for they are the fountaynes of grace and deuotion.

M. But notwithſtanding you ſhal haue many good innocent people deceiued by Heretiks, that thinke themſelues in the right way, and farre in Gods fauour, and pray to him as they thinke with much deuotion, yea and with ſheeding of teares?

D. So do the Turkes to *Mahomet*, and the *Paynims* to their falſe Gods. Yea the Diuell ſometimes doth delude & deceiue them with ſenſible tenderneſſe & affection, ſo farre, as they do not only ſhed teares, but their owne bloud alſo. And therefore I ſaid before that prayer is a familiar conuerſation with God *in ſpirit and truth*. For where Truth is not, God is not: but whatſoeuer ſeemeth to be from him, is falſhood, illuſion of the Diuell, or deceit of our owne fancy and iudgment, obſcured by

by our enemy.

M Is there any more to be obserued for mentall prayer?

D. Yea, there want the other 2. kinds mentioned aboue: Supernaturall prayer which admitteth no explication, nor can be vnderstood but by experience, when God giueth it: and mixt prayer which is easely vnderstood by that which hath been said, as consisting of the one and the other. And commonly there followeth some supernaturall deuotion and visitation of God, more or lesse, when we come well prepared and disposed to meditate and pray, in either of the formes proposed, & do it with diligence. Besides, there be some actes of the vnderstanding and will, fit to go before all manner of Prayer, as immediate dispositions, but are to be done with breuity all, or some of them in generall: as for example. 1. To remember the infinite Dignity, and Maiesty of God. 2. With humility, and deuotion to adore the same Maiesty. 3. To loue him

actually

actually with all our hart. 4. To thanke him for his benefits receiued. 5. To offer our ſelues wholy to him 6. And to aske his grace, and fauour particulerly to ſpend well, and deuoutly that tyme appointed to prayer. Laſtly after praier a man muſt make reflection of what he hath done. And if he haue ſped well, to keep the ſame method afterwards, or if he haue erred, amend it the next time: and keep in memory all the day following ſome ſpeciall affection, or deuotion of his prayer, as is ſaid by the Prophet, *& reliquiæ cogitationum diem feſtum agent tibi.* But aboue all we muſt haue care, to put conſtantly in execution, the good purpoſes that in prayer God inſpired, for this is the fruit of all. And this may ſuffice for the preſent, in this matter.

Of the fiue Commandementes of the Church.

CHAP. VII.

The Preceptes of the church.

M. WELL now since we haue declared the 10. Commaundementes of our Lord, let vs heare which are the precepts of our holy Mother the Church?

D. They are principally fiue.

M. Which be they?

Luc.10. Mat. 18. Conc. Lugdun.c. 3. Matiscon. 2.c. 1. Aurelian.1. c.28. Gangrens. c.19. Later. 56.

D. The first is to heare Masse on Sundayes, and Holy-dayes.

The second to confesse once a yeare at least.

The third to communicate, at Easter, or the Pasque.

The fourth, to fast when holy Church commaundeth.

The fift to pay tithes, and first fruites. To the which you may add also the sixt, not to celebrate mariages prohibited, nor in times prohibited, by the Church.

M. And how vnderstand you the first Commaundement?

D. That

D. That we are bound to heare a whole Masse, and that with attention, euery day which the Church commaundeth to be kept holy: except for sicknes or some other iust cause we be excused.

Innoc. 3. cap. 21. Trid. Sess. 14. can. 8. Ignat. Epist. ad Philadel. Tertul. lib. 2. ad vxorem.

M. Why do you say *Attention?*

D. Because in tyme of Masse it is not lawfull to talke, or treat of any matter els, but attend to the wordes and actions of the Priest.

M. And haue you any prayer to say at the Eleuation?

D. Diuers Syr: but I am wont to say this: We adore thee, Lord *Iesus Christ*, and giue thee thankes and prayse, for with thy Crosse & Passion thou hast redeemed the world. I beseech thee O Lord, forgiue me my sinnes.

The first Precept.

M And what prayer say you at the lifting vp of the Chalice?

D. I say thus: We adore thee most pretious bloud of our Sauiour Iesus Christ, which was shed for all mankind, vpon the tree of the Crosse.

M. And the second Commaundement how do you vnderstand?

D. That

The Sacrament of Confession.

D. That euery Christian as soon as he commeth to the vse of reason, is bound to confesse himselfe once a yeare, in the Lent at least, as it is the custome of the Church.

M. Why say you once a yeare at least?

D. Because at what tyme a man is in daunger of death, or is to receaue the Blessed Sacrament, and findeth himselfe with mortall sinne in his conscience, he is boũd also to confesse by Gods commaundement. And as we sinne often, so we should desire to confesse often also.

Ioan. 20. Greg. ho. 26. Mat. 18 Cyp. l. Ep. 1. Hilar. Can. 16. in Math. Hier. Ep. 2. ad Heliod. Chryso. l. 3. de sacerdotio. Aug. l. 20. de ciuit. c.

M. And what are the substantiall pointes of this holy Sacrament?

D. Contrition, which is with the hart: Confession vocall, which is with the mouth: and Satisfaction, which is with workes of pennance: which is to be vnderstood, that the penitẽt besides the true sorrow of his sinne committed, haue full purpose neuer to offend againe; and so confessing them with humility, and confusion, haue the mind to accept with

a

a good will that pennance which shalbe enioyned him by his Confessour, and procure to fulfill the same with all speed conuenient, considering the great fauour that God doth him to pardon the eternall paines of hell, and content himselfe with a temporall punishment, much lesse then that which his sinnes deserued. Whence follow also these other fruites of this Sacramēt; first, that our good workes done in Gods grace, and afterwardes lost by sinne, are recouered againe, and yield vs the reward of them, as before. The seeond is, that we are looſed from the bandes of Excommunication if perhapes we had been subiect vnto it, being restored to the Communion of the prayers, and Sacraments of the holy Church, conuersation with the faythfull, and to Christian buriall; of all which excommunicated persons are depriued. Thirdly and lastly, we are made capable of the treasure of those indulgences, & pardons, which with this condition

9. & ser. 18. & 44. de verbis Dom. Amb. ad virgin. lapſ. Tertul. l. de pœn. Hier. ad Demetr. Excommunication. Clem. Rom. ep. 1. Dion. Areop. ep 8. Tert. l. de pœn. Cyr. ſerm. de lapſis.

the

the Popes Holinesse doth oftentimes graunt.

Aug. hom. 30. 41. 49. ex 50. & l. 2. de vificat. infirmorum c. 4. Leo ep. 80. & 91.

M. It is cunningly answered: but can you tell me, how a man may make a good Confession?

M. By keeping these three conditions: that it be humble, sincere, and entire.

M. And what call you humble?

D. When he which confesseth his sinnes, in his hart doth acknowledge himselfe a grieuous sinner and vnworthy to haue pardon of his sinnes, accusing himselfe with great submission, reuerence, and feare, as he which talketh with God whom he hath offended.

Contrition.

M. And how shall it be sincere and true?

D. By telling only what he himselfe hath committed, without mentioning any other, and that neyther more, nor lesse then he hath done, without excusing himselfe, or accusing others.

Psal. 97. 50. 118. Isa. 30.

M. And how must it be entrye?

D. By declaring all that he can remember, not cōcealing any thing for shame, or other worldly respects,

pects, because it is an iniury to the Holy Ghost, and a Sacriledge against this holy Sacrament; and the party otherwise doing, keepeth the Diuels counsayle, and becommeth his Secretary.

M. How then may a man examine well his Conscience, to be sure to confesse all as he ought to do?

D By conferring his Consciencee with the 10. Commandementes of God, and those of the Church, and the mortall sinnes, & workes of mercy, remembring the place, & persons with whome he hath conuersed, and the thinges wherin he hath beene occupied.

M. You haue said very well, and remember that you do so your selfe, when you go to Confession: but tell me, if an Hereticke should aske you, How any man can forgiue sinnes but God only, what can you answere?

D. That of his owne authority it is true, that God only can forgiue sinnes; but by his commission, any other his lawfull Minister in his Church may doit.

Hier. 6. 21. Eccl. 18. Ioel. 2. Mat. 18. 16. Luc. 5. 10. Rom. 6. 1. Cor. 12. Ephes. 4. 2. ad Cor. 7. Colo. 3. 1. Par. 22. 1 Reg. 22. Iona 3.

M. And cannot the Priest absolue from sinne without Confession?

D. No certainly.

M. Why so?

D. Because he sitteth in Confession, as Gods minister, or magistrate in iudgment. And no iudge can well giue sentence without hearing the cause, or euidence.

M. And must a man giue euidence against himselfe?

D. How els can he hope for forgiuenes? sith no man knoweth the hart of man but himselfe, & God Almighty.

M. Did Christ euer giue this authority to his Apostles, and disciples, to forgiue the sinnes of others?

Matth. 18. Ioan. 20. D. Neuer did he say, or do any thing more manifestly, or in more playne termes, as it is cleere in the Gospell: *Whose sinnes you shall forgiue, or loose in earth, they are forgiuen, or loosed in heauen: and whose sinnes you shall retayne, or binde in earth, they are retained, or bound in heauen.*

M. Why, can the Priest also re-

taine

taine sinnes?

D. What els doth he, when he denyeth absolution to such as are impenitent, or disobedient vnto him, in Confession, especially when they conceale any thing from him, which they ought to discouer, and will not. Absolution.

M. Therein is reason, for in truth how can a man haue his wound or sore cured, if he refuse to shew the same vnto the Phisitian, or Surgeon? But tell me last of all, what is Satisfaction?

D. It is the doing of pennance for the offence done against God, our Selues, or our Neighbour, by prayer, fasting, almes-deedes, and the like good workes: and especially by restoring other mens goods, or good name if we haue taken it from them, or done them any iniury whatsoeuer. Satisfaction

M. So that it is not sufficient for a Catholique man to be sory for his sinnes in hart, and to confesse them in particuler to the Priest, but he must also do pennance for them, either in this world, or in

Purgatory?

D. Certainly so it is, except peraduenture by vertue of holy graines, or medalls well applyed, the same be preuented: for the Popes indulgences, or pardons do much mitigate our obligation in this behalfe.

The third and fourth Precept.

M. God be thanked that he hath giuen so many comfortable and sweet remedies, against mans frailty, sinnes, and misery: but proceed vnto the third precept?

Gen. 1. 9. Leu. 10. Nu. 6. iud. 13. Matth. 3. Mar. 2. Luc. 1. Act. 15. Exod. 24. Deut. 9. 3. Reg. 19. Clem. Rom. Const. Apost.

D. It is so playne, it needeth no further declaration.

M. You say well, but how vnderstand you the fourth of fasting.

D. That euery Christian after he commeth to the age of 21. yeares, is bound to fast the Lent, and the foure Ember weekes, and all the other Vigils, and Fastes which the Church commaundeth.

M. Why? is it not inough to fast from sinne, but that a man must fast from flesh, and white-meates also?

D. To fast from sinne we are bound euery day and houre in the

yeare,

yeare, and the Holy dayes most of all other; yea and all the dayes of our life by consequence: but that fast which is bodily and corporal, is to help this which is spirituall, as we see it often in the Scripture commaunded, and therefore is limitted to certayne times, and seasons.

M. And why the Lent more then any other tyme of the yeare?

D. Because it is in imitation of our Sauiour, & for a preparation to the Holy weeke or passion, and the great Feast of his Resurrection, wherin we ought with Christ to arise, and amend our liues hereafter.

M. Now say then, how is the last Precept to be vnderstood?

D. To giue vnto God for euery ten, one (and not the worst) according to the custome of the Church, and Countrey.

M. Truly you haue answered very sufficiently; Howbeit by reason you say we are bound (as it is true) to heare Masse on all Holy dayes, I would gladly heare

c. 16. 18. 19. 20. 21. Ignat. ep. ad Philadel. Hier. ep. 14. ad Marcellam Basil. ho. de ieiunio Aug. lib. 30. cont. Faustum Math. 6 Mar. 2. Luc. 2. Act. 13. 1. Cor. 7 2 Cor. 6. &c. Epiph. hæres. 75. Amb. l.

whether you vnderstand what the Masse is, and the ceremonies therto belonging?

de ieiun. nio & Elia. Chrysost. ho. 1. & 2. in Gen. serm. 1. de Ieiunio. Theod. Epist. diuin. decret.

D. The Masse is the true Sacrifice of the true body, and bloud of our Sauiour Iesus Christ, offered vnto God for all men, inuisibly on the altar, but really and truly as it was by himselfe on the Crosse.

M. And is there in it both a Sacrament, and a Sacrifice also?

D. Both Syr: a Sacrament in that it giueth grace to the worthy receauers thereof, by way of communion; and a Sacrifice in that it is offered by the Priest vnto God on the Altar, for himselfe, and the people, according to the Prophecy of Malachy, and Daniel, which call it, the cleane Oblation, and perpetuall Sacrifice?

The fift Precept.

S. Cypr. l. 2 Ep. 3. Eus. l. de demonstrat. Euang. c. 10. Aug.

M. And why did Christ appoint this Sacrifice?

D. Because God was neuer serued without Sacrifice, since the beginning of the world: and for that our Sauiour ordained a better forme of Religion then euer had

had been, eyther vnder the law of Nature, or the law of Moyses; he appointed also, and gaue vs the greatest Sacrifice that could be possible, which was himselfe, in the Masse.

M. The Misse hath many parts in it, but tell me wherin beginneth the true body and bloud of our Sauiour to be present?

D. Straight vpon the wordes of Consecration, which is at the Eleuation: at what tyme it is especially adored of all true Christians.

M. And who was the first that euer said Misse in the world?

D. Our Sauiour Iesus Christ in his last Supper, at what tyme he made his Apostles Priestes, giuing them power, and authority to do the like, and to make, and teach others that should succeed them.

M. How chaunceth it, that this word (Misse) is not found in holy Scripture?

D. Because the names of things are giuen vpon sundry occasions: and our fayth is not grounded on

contra Faust. l. 6. c. 5. Iustin. martyr dial. contra Tryphon. Chrys. in ps. 19 Aug. l. 18. de ciuit. c. 35. & l. 19. c. 23. Hier. ad Marcel. The Masse. Gen. 4. 8. 14. Exod. 12. Nu. 18. & 19. Hippol. l. de

wordes, but in thinges and ſubſtance: for in like manner neither theſe wordes, Trinity, Incarnation, Conſubſtantiall, & the like are to be found in holy Writ, yet all Chriſtians beleeue conſtantly theſe myſteries. And he ſhould be houlden for an Hereticke, that ſhould deny any of them becauſe he findeth not theſe words in the Scripture: but the ſenſe of them is to be found, and therfore they are really in the Scripture, as the Maſſe, and Sacrament of the Euchariſt. Beſides if you conſider the Greeke word *Liturgia*, which is as much to ſay, as *Maſſe* in Engliſh, for ſo were called and intituled the formes of ſaying Maſſe which the old Greeke Fathers *S. Baſil*, *S. Chryſoſtome*, *S. Athanaſius*, and others vſed (yea the *Liturgie*, or *Maſſe* compoſed by *S. James* the Apoſtle, is yet extant in Greeke) you ſhall find mention of the Maſſe in holy Scripture, in the 13. of the Actes of the Apoſtles, where it is ſaid of *S. Paul*, & *S. Barnabas*, that λειτουργούντων δὲ αὐτῶν τῷ

conſum. mundi. Iren. l. 4. c. 32. Aug. l. 10. de ciuit. c. 25. & l. de cura pro mort. c. 2. Greg. l. 4. Dial. c. 57. Beda l. 4. hiſtoria Angl. c. 22. Dionyſ. Areop. de Eccleſiaſt. Hierarch. c. 3. Chryſ. ho. 17.

τῷ κυρίῳ ; which is as much to say, as, *They sacrificing*, or *saying Masse*. But notwithstanding, if Heretikes, whose learning, wisdome, and Religion consisteth only in Etimologies of wordes, would wrest this word *Liturgia* to another sense, because, forsooth, it is vsed in other senses also; it importeth not much to the matter, since it is cleare in the Ghospell, that Christ said Masse in his last supper, when he consecrated the Sacrament, and gaue his Blessed Body, and Bloud vnder formes of bread and wine to his Apostles, and to them authority, and commandement, and in them, to all Catholike Priestes their lawfull successors, to do the same in remembrance of him, & of this his inestimable liberality.

in Ioan. Cypr. l. 1. Ep. 9. Epiph. hær. 75. Ambr. in Psal. 38. & l. 1. offic. c. 18. Aug. l. 9. confess. c. 11. 12. 13. Orig. ho. 3. de varijs. Naz. orat. in Gorg. Chrys. ho. 24. in 1. ad Cor. & ho. 61. ad pop. Antio. Aug. in Ps. 98.

M. But how do you say that there were diuers *Liturgyes* in the Greeke Church? had they different Masses? or may there be more kinds of Masses in the Church then one?

D. There can be but one in substance:

Ambr. lib. 3. de Spir. Sancto cap. 12.

ſtance; the ſame which Chriſt our Sauiour vſed, and appointed, which conſiſteth eſſentially in the conſecration, oblation, and receiuing of the Sacrament: the reſt which be the prayers, preparatiõs, & thanks-giuing, haue beene different in different Countries, not only in the Greeke; but alſo in the Latin Church, & that with approbation; as in Milan the *Ambroſian Maſſe* compoſed by *S. Ambroſe* is different in Ceremonies, prayers &c. from the cuſtome of the Church of Rome: and much more the Maſſe which is celebrated in the Cathedrall Church of *Toledo*, called the *Motzarabee* Maſſe, in the ſelfe ſame forme that the Chriſtians of *Toledo*, and throughout all Spayne vſed many hũdred yeares ago, when they liued in captiuity and perſecution of the Moores (as now the Catholikes in England do vnder the Proteſtants.) Beſides, the ancient Religious Orders are permitted by the Church to contiaue the vſe of ſuch prayers and Ceremonies

nes of the Masse, as haue beene in vse with them for 300. yeares past. Yea more then this, the prayers and diuers other parts of the Masse, are changed almost euery day, according to the Holy dayes, or different commemorations of Saints, whome the Church will honour in the Masse, and yet in it selfe there is no mutation. And it were simplicity to argue any such thing vpon these occasions: and so it is either folly in Heretikes that do it, or malice of the Diuell that setteth them on worke, to pick quarells, and make much ado, vpon euery light occasion, by which the poore people, and such as haue not learning, and iudgment to distinguish betweene truth and apparency, are confounded, and loose all deuotion, and religion; and become very sensuall faythlesse Epicures, as their Maisters commonly be, which is that the Diuell would haue.

M. One only doubt and obiection resteth for the newnesse of

the Masse, that in the Canon are named diuers Saints, that were long after Christ; and that it is recorded, how some parts of the Masse were made by *S. Gregory*, & other, by other Popes?

D. This obiection is already answered, whē I said, that the prayers and ceremonies be not the essentiall parts of the Masse, and this is as wise an Obiection, as Heretikes vse to make in many other things: iust as if one would infer, that men did not eate before *Noes* Floud, because he should find in Histories, that kniues, and table-napkins, and the like, which now be in vse for more commodity, were found out, and vsed many yeares after; for these be but cauillations, as I haue said, and rather to be derided them answered.

M. You answere to the purpose. But tell me: may not those words of our Sauiour wherewith he did consecrat, be vnderstood by a figure?

D. No Syr, in no wise; for being the

the most important mistery of all other which euer he taught his Apostles, if he had spoken by a figure, he himselfe would haue expounded the same, as he did many other of lesse moment. Besides that, the Ghospell maketh no mention of any such meaning. Thirdly, the Euangelistes, and *S. Paul*, all in one manner, rehearse the whole matter without any mention of Parable, or figuratiue meaning, which in other occasiõs they do very often, as saying, *Quæ sunt per allegoriam dicta*, that is, which are spoken by an Allegory, or figure &c. And lastly, all men in their last will & testament, speake as playne as they can possibly: and you know well this was our Sauiours last Will, and Testament which he left vnto the world, and to his Spouse the Church, the night before he departed this life: neither could he, or *S. Paul* speake any thing more plainly: neither did euer any Doctor, holy Father, or Interpreter of Holy Scripture, doubt of this

The reall Presence.

Mat. 26 *Mar.* 14 *Luc.* 22. 1. *Cor.* 11 *Chrys. ho.* 17. *oper. imperfect. Aug. l.* 3. *de consens. Euangel. c.* 25. *Cypr. ser. de lapsi. Orig. ho.* 13. *in Exod. Basil. ad Cæsar.*

pro-

Hier. in prolog. contra Iouin

Euseb. l. 6. hist. c 36.

Ambr. in Satyr. Cyr. Alex. ep. ad Calos. Euseb Emiss. ho. 5. de Pasch. Conc. Trid. sess. 13. can. 3. Constant. Basil.

proper sense of our Sauiours doctrine, except he were an Heretike. For albeit some one Father or other hath said, that when our Sauiour gaue his body, he gaue also a figure of the same to his Apostles: yet neuer any interpreted these wordes in that manner, which is that we heere especially speake of. Now that the thing it selfe may be ministred, and yet a figure, it hath no contradiction. As for example, If a King should cause a Comedy to be made, of his receauing to the Crowne, and himselfe would play therin the Kings part, it is manifest, that one and the selfe same person, should be both a figure, and the thing figured, the representer, and the thing represented: which in this Sacrament is also manifest; Christ his body (which is really present) representing the same body that suffered for vs, and in the shape of bread, and wine, signifiing the nourishment of our soules by his Grace, to which end this Sacrament is chiefly ordained.

Ceremonies

M. You

M. You haue said inough of this point of the Reall Presence: tell me now the meaning of the ceremonies which are in the Masse, & first; why this Sacrament is ministred to the people vnder one kind?

D. It is so ministred vnto the people, first; because Christ himselfe did somtymes so minister the same, as in *Emaus*; and the Apostles after him, as it is to be seene *Act.* 2. 20. 27. *&c.* Secondly, to auoyd many inconueniences and perills of sacrilege, which by ministring vnder both kindes often hapned. And our Sauiour hauing left no precept heerin, but only to Priests, and it being certaine, that Christ is wholy vnder either kind in the Sacraments; the Masse, although it be said in short space, doth represent the most high and worthy matters that may be, euen from *Adam*, vnto the end of the world.

M. Tell me how, and in what manner, but with breuity?

D. In this matter, for that the Church

Dionys. Eccles. Hierar. c. 3. Iacob. in liturg. Clem. Rom. l. 8. Constit. Apost. Cyp. de cœna Domini Aug. Ep. 57. ad Dar. Cyril. Hieros. catech. 5. Chryso. ho. 14. ad Eph. ho. 5. ad Colos. & ho. 36. in 1. ad Cor. & ho.

Ex. ad pop. Antioch. & ho. 17. ad Hebr. Duran. in ration. &c.

church hath determined nothing, there be diuers opinions of Catholike Doctors, but the more common interpretation is this. First, that the Confession which the Priest maketh, before he goeth vp to the Altar, as also the *Kyrie eleison* so often repeated, do represent the world fallen by Adams sinne, and crying for mercy.

M. But then what doth the *Gloria in excelsis*, Epistle, and Gospell, with the Creed signifie?

D. The *Gloria*, signifieth the Nativity of Christ, for then was it first song by the Angels. The Epistle doth represent the old testament, whence oftentimes it is also taken; and particulerly the comming of *S. Iohn Baptist*. The Gospell signifieth the comming and preaching of Christ. And because the Iewes alwayes refused to beleiue in him, the Booke is caried to the other side of the Altar, to shew that the Church and Ghospell was translated to the Gentils, who did beleiue and receaue it. And because in the end of the world,

world the Iewes shall also be conuerted, the booke is returned after the Communion to the first place. And so the Creed doth shew the fruit that hath come of it, in the whole world.

M. And why doth the Priest make a Crosse on the booke, at the reading of the Ghospell, and then on his forhead, mouth, and brest?

D. To shew that no Christian ought euer to be ashamed of Christs Crosse & Religion, which he is bound to confesse with his mouth, and neuer deny it, if euer he should be put to it: and last of all to believe it inwardly in his hart, and to liue accordingly: and therfore he doth also kisse the booke, to shew duty and loue towards it.

M. And what doth the Offertory signify, done in such silence?

D. The tyme that Christ after the Resurrection of *Lazarus*, hid himselfe from the Iewes, and offered his future Passion to his Eternall Father.

M. Say on the rest also. Why doth

doth the Priest mixt the water with wine, in the offering?

D. To signify that he ioyneth the peoples prayers, with his owne in this Sacrifice; and especially to represent the water, which came forth of our Sauiours side, together with his most pretious bloud: and for that it is most probable, that our Sauiour did so mixe the wine, which he consecrated in his last Supper.

M. Tell me, what signifieth the Preface, and the rest?

D. The Preface doth represent the entring of Christ into *Hierusalem* vpon Palme-Sunday: The first *Memento* representeth when he prayed in the garden; as the second doth his prayer on the Crosse, which is signified in the Altar. The Eleuation doth signify his lifting vpon the Crosse, when he was first nayled therto. The three tymes that the Priest taketh the holy Hoste in his handes, the three howers which our Sauiour hanged aliue on the Crosse: the breaking of the same, signi-

signifieth the sacred woundes and griefes of his bitter Passion, but chiefly the departure of his soule and bloud from his holy Body, which is broken into three partes, to signify that the benefit of his passion, doth redound vnto the Church Militant, Patient, and Triumphant: and therfore the Priest sayth also three tymes *Agnus Dei.*

M. What call you the Church Patient?

D. The soules that are in Purgatory, and haue speciall comfort by this holy Sacrifice: and therfore the third part of the holy Host, he letteth fall into the Chalice.

M. And why do the people in diuers Countries rise after the Communion, and stand till the Priest giue his benediction?

D. To signify the firme estate of Christs Church, after his Resurrection vnto the end of the world, when our Sauiour shall giue the Elect his blessing, as he did in his Ascension to his Disciples that

were

were presente; and the reading of the Ghospell in the end, doth also signify the preaching therof by the Apostles, in the whole world.
M. So you see, how the Holy Masse is a perfect *Compendium*, or abbreuiation of Christs life and Passion. Wherby you may learne, with what deuotion, reuerence, and attention, you ought alwayes to heare it, and how willingly you ought to repayre to it. But you haue forgotten to tell the meaning of the Priests Vestementes, wherin he goeth to the Altar?
D. Syr, the Amis doth signify the Cloath, wherewith Christ was blinded, whiles the Iewes did buffet him. The Albe, that garment which Herod put on him when he despised him, and sent him backe to Pilate. The Girdle, that rope wherewith he was tyed to the pillar, and whipped. The maniple, the other wherewith they tyed his blessed handes like a malefactor; and the Stole likewise, the rope wherewith they tyed his necke, and ledde him from place

to

to place, in his passion: and last of all, his Vestment signifieth the purple robe, which Pilate put vpon him, when he shewed him all disfigured to the Iewes, saying, *Ecce Homo*: all which haue morall meaning also of those vertues which Priests shold haue in them, and haue correspondence with those ornamentes and garments, which God in the ould Testament cōmaunded the high Priest to weare in tyme of Sacrifice; which also had their mysteries, as diuers ancient writers, and the holy Scriptures themselues do declare.

M. I see well that the Masse is a true and perfect representation of Christs Passion: & the Priest thus vested, of his person: and the Altar, of the Crosse. But what do the Chalice, Patten, and Corporall signify?

D. They properly represent the like, which our Sauiour vsed in his last supper: and moreouer, the Chalice signifieth his Sepulcher; the Patten, the stone roled to the

doore

doore of the same: the Corporal, the Syndon, wherein his blessed body was enwrapped by *Joseph* of *Arimathia*, before it was laid in the Sepulcher. And all these thinges hauing their particuler signification, togeather with the Ceremonies of the holy Masse, do stirre vp to deuotion and piety, as well the people present, as the Priest himselfe, and keepeth him with attention to the mysteries which he hath in hand: and no doubt, was one especiall reason, why God Almighty in the ould Law, did prescribe the vse of so many and so diuers ceremonies, in those sacrifices which were all but a figure, and shaddow of this.

M. Surely I cannot but wonder, to see the wisedome of God, in the institution, and signification of the ceremonies, as well in the old law to signify Christ to come, as in these of holy Church to remember his comming, and what he hath done and suffered for our redemption, which foolish Heretikes contemne, because they vnderstand

derstand them not, and the Diuell cannot abide, because they be honourable to Christ, and moue the Christian people to deuotion, & reuerence of diuine Mysteries, being so decent, deuout, and significant. But why are there candles of wax on the Altar, & lighted alwayes at Masse, yea although the sunne do shine?

D. In the beginning they were vsed of necessity, by reason of the persecution in the primitiue Church, because for the space of 300. yeares the most Chappels, & Oratories which Christians had, were in darke places, or vnder ground, for feare aswell of Iewes, or Heathens &c. as of the Emperours in *Rome*, till *Saint Helens* tyme, and her Sonne Constantine the Emperour, (our Countreyman, and the glory of our Countrey) that deliuered the Church from persecution, and exalted the Crosse of Christ aboue the sceptres of Kings. These chappels & oratories vnder ground are yet to be seene in Rome; and notwithstanding

standing now they say masse there by day light: yet in memory of ancient times, the Church retaineth her customes, which haue also ancient signification of other Mysteries.

M. What mystery do wax-candles signify?

D. First, they represent the last supper of our Lord, when he said the first Masse that euer was said by candlelight. Secondly, for that the wax signifieth his virginall flesh: the wecke, his soule, and the flame, his diuinity. Thirdly, they put vs in mind of the good works, wherewith he taught vs to shine and giue light to the world.

M. You haue satisfied me: and from henceforth you will learne to make no accompt of prophane Sectaries, that barke against Catholike traditions, and ceremonies, for you may see, there is nothing vsed without iust cause, though the ignorant do not alwayes vnderstand the reason of euery action. But to conclude this matter, tell me, ought a man

to heare Masse, and what benefit he receiueth by hearing it?

D. Masse is to be heard with attention, reuerence, and deuotion, vpon both our knees (except at the Ghospell, and as the custome is in some places to the midle of the Creede, when the Priest adoreth) ioyning our prayers with the Priest in euery action. The commodities we reape by hearing Masse are fiue. 1. increase of Gods grace. 2. diminishing the paines of purgatory. 3. facility in obtaining what we aske of God. 4. particuler help to auoyd sinne. 5. great succour from God, to escape all dangers that day.

Of the Seauen Sacramentes.

CHAP. VIII.

The Sacramentes.

M. FOR as much, as you haue made mention oftentimes of the Sacramentes, and the grace which they cause: tell vs, how many are there in the Catholike Church?

Mat. 26. 28. *Ioan.* 20. *ad Ephes.* 5

D. There

Iacob. 5. 1. ad Tim. 4. Conc. Flor. Constant. Colon. Trident.

D. There be these seauen Baptisme, Confirmation, Eucharist or Communion, Pennance, Extreme vnction, Order, and Matrimonie.

M. Who ordayned these Sacramentes, and why?

D. Christ our Sauiour: that by them, as by instruments proportionate to our capacity, he might communicate his grace, and merits of his holy passion vnto vs.

M. How are the Sacramentes to be receiued?

D. With true repentance of our sinnes, and confessing them also if the party be in mortall sinne: How beit, in Baptisme, because it is the gate, or entrance to the rest, Confession is not required.

M. Are all these Sacramentes to be receiued of euery Christian man of necessity?

D. No forsooth: for Order, and Matrimony, are both voluntary: But the rest cannot be omitted without sinne, when tyme requireth they should be taken.

M. And may these Sacramentes be

be receiued more then once?

D. Syr, Baptisme, and Confirmation or Bishoping, and Order cannot be receiued but once only, by reason of the Character which these three do imprint in our soules: the rest, according as iust cause shalbe offered, may be receiued often, especially Confession, and Communion ought to be much frequented, for the great need we haue of them, and the great benefit they bring vs.

M. I would faine know of you some reason of the number of the Sacraments, and why they are seauen?

D. The reason why they are seauen, is this: Because God in giuing vs spirituall life, would proceed as he is wont in giuing life corporall; in the which we see, that 1. it is necessary one be borne into this world, to the which answereth Baptisme, wherby we are borne by grace vnto God. The second necessary thing for this our corporall life, is growth, or strength: to the which answereth

Confirmation, wherby the grace we receiued in Baptiſme, is increaſed and fortified. The third is, to be nouriſhed: which in ſpirit is done by the holy Sacrament of the Altar. The fourth is, to be cured when a man is ſicke: to the which anſwereth Pennance, wherby grace loſt, is recouered. The fift, in the tyme of combat to be armed againſt the enemy: to the which anſwereth Extreme Vnction in the houre of death; at which tyme our infernall enemy doth moſt aſſault vs. The ſixt is, that there be ſome to rule and gouerne men that are borne to euerlaſting life and increaſed; which in ſpirit is performed by holy Order, or Prieſthood. The ſeauenth, that there be ſome which attend to the multiplying of mankind, which in the Church alſo is neceſsary in reſpect of the faythfull: and is done by the Sacrament of Matrimony with reuerence, decency, and increaſe of Gods grace.

M. I would know alſo of you

touching Baptisme: what is necessarie for the perfect administring therof, & whether any but a Priest may baptize?

D. It belongeth principally to the Priest, or to some other in holy Orders in the Priests absence: but in danger of death, it belongeth to any other man, or woman, & they may fully discharge it. Yet no woman ought to do it, if a man be present. And for the perfect manner of Baptisme (which is good that all men should know) are required these three thinges: first, that the person that doth baptize haue intention to giue truly this Sacrament, as Christ hath appointed it: and to want this wittingly, were a most grieuous sinne. Secondly, is required to wash or sprinckle the child with true and naturall water. Thirdly, at the selfe same time when the watter is powred on the childe baptized, to say withall, these wordes, *I do baptize thee, in the name of the Father, and of the Sonne, and of the Holy Ghost.*

M. And why are God-Fathers, and God-Mothers vſed in Baptiſme?

D. To ſolemnize, and aſſure the better this moſt neceſſary Sacrament: and to anſwere in the childs behalfe, to thoſe queſtions which the Prieſt doth aske him. Wherevpon grow, and follow theſe two obligations. The one, that the Godfather, and Godmother haue care to inſtruct their Godchild in matters of fayth, & good manners, when the parentes therin ſhould fayle. The ſecond is, that by vertue of this action, the parentes of the child, the child himſelfe, and they contract a ſpirituall kinred, in which reſpect groweth prohibition of mariage betweene the ſaid perſons: though this ſpirituall impediment be not extended to ſo many degrees, as betweene thoſe that haue naturall kinred.

The effectes of the Sacraments.

M. Tell me the effects of theſe Sacramentes in particuler; and what is firſt the effect of baptiſme?

D. It maketh a man become the

child

child of God, and inheritour of heauen: it cancelleth all sinnes, and filleth the soule with grace, and spirituall giftes.

M. What is the effect of Confirmation, or Bishoping?

D. It doth fortify a man that he haue no feare to confesse the Fayth of Christ, and so maketh vs become true souldiers of our Sauiour.

M. And what effect doth the holy Eucharist worke?

D. It nourisheth charity, which is the life of the soule, and doth increase the same euery day more, and more; and giueth strength against veniall sinnes also.

M. What is the effect of Pennance?

D. It doth release the sinnes committed after baptisme: and doth make a man returne to the friendship of God, sinne hauing made vs his enemies.

M. What is the effect of Extreme Vnction?

D. It doth wipe away the reliques of sinne; it fortifieth the soule in

that last combate with the Diuell: and it helpeth to restore the bodily health, if it be profitable for the health of the soule.

M. And what effect hath the Sacrament of Order?

D. In it is giuen power to consecrate the Blessed Sacrament, or *Eucharist*, and to administer the other Sacramentes to the people; and withall it giueth vertue, and grace to Priestes, and others that haue taken Orders, to do and execute well their offices.

M. Last of all, what is the effect of Matrimony?

Ephes. 5. 1. *Cor.* 7. D. It giueth vertue and grace to them which lawfully are ioyned, to liue in mariage estate with peace and concord: and to bring vp their children in the feare of God, to the end they may haue comfort of them, both in this world, and in the next.

M. You haue answered very well touching these pointes. But because our aduersaries picke many quarrels at these Sacramentes, which they do not vnderstand: I would

would be glad also to heare how you can answere some few questions concerning them. And first, how Baptisme is ministred to children which know not what they receaue, when they are Christened?

D. Syr, the reason hereof is, the great necessity which there is of Baptisme. Because, whosoeuer dyeth without it, or desire at least of it, cannot enter into the Kingdome of Heauen. And because young children are tender & die with great facility, being not of capacity to desire baptisme, it is necessarie to Christen them with all speed possible. And albeit they know not what they receyue, the Church doth supply by their God-fathers and God-mothers what in them wanteth, which is sufficient. For as by meanes of *Adam* we fell into sinne and disgrace of God, although we knew nothing of it; so God is contented, that by meanes of Christes Church and Baptisme, we be deliuered from sinne and returne into

his grace, albeit we know nothing of it.

M. And what mysterie is there in it, that in *Confirmation*, the forehead of the party confirmed, is annointed?

D. Because, as in Baptisme by the water and washing is signified, that the grace of God doth cleanse the soule from the spots of all sinne; so in Confirmation, by annointing is represented the effect of Gods grace, which doth, as it were, annoint the soule to comfort and strengthen it, against the Diuell: that therby he may with courage cõfesse the Catholike Fayth, without feare of tormentes, or death it selfe, when it should be offered. And therfore it ought to be giuen as soone as the child is come to the vse of reason because then he beginneth to professe the Fayth, and hath need to be confirmed and established in it. Albeit, when this Sacrament for iust causes cannot be administred, as sometimes in grieuous persecution of the Church it

it happeneth, then God supplieth with extraordinary concourse of inuisible grace. And it is to be noted, that this Sacrament is not absolutly necessary to saluation.

M. And hath this Sacrament any other effect?

D. It hath: for it imprinteth in the soule of man, a marke, which the Diuines call a *Character*, which can neuer be abolished; and is the cause why this Sacrament can be but once receaued, as before hath been specified. For, as by the *Character* of Baptisme, a man is knowne to be a Christian, that is of *Christes* family: so by this he may be knowne to be one of *Christes* Souldiers, which alwayes carry the badge of their Captaine. Wherupon it followeth, that they which after they haue receaued this Sacrament, go to hell, shall haue most deepe confusion. For euery one shall see, that they had made profession to be souldiers of *Christ*, and yet afterwardes became Traitors, and rebelled against him.

M. But, tell me also touching the Blessed Sacrament of the Altar, how it cõmeth to passe that *Christ* being really there, yet we seeme to see, smell, touch, & taste the same bread, or wine that it was before, as far as sense can lead vs?

Transub. stantiation.

D. You say well, *sense*: for Reason, Fayth, and Religion teach vs otherwise. Wherfore, also this Sacrament is called the Sacrament of Fayth, aboue all other, because no sense but that of hearing, by which Fayth is taught vs, hath any true iudgement of this mystery. No otherwise then by the Scripture we know, that *Lots* wyfe was changed into a pillar of salt; & yet retained the shape of a woman, and therfore, as then in that mutation, or conuersion, was changed the substance of *Lots* wyfe within, yet remayned the figure without: so in this mystery, the inward substance of bread & wine is truly changed into the Reall Body and Bloud of our Sauiour, and yet remayne outwardy the figures and formes of

Rom 10.

bread,

bread and wine as before. Which although it seeme strange, especially in that point, that so great a body or person should stand vnder so small a forme and accident as is that of the Host consecrated, yet to Gods Omnipotency nothing is impossible; as himselfe said of a Camell, that he could make him to passe through the eye of a needle, though to men it seeme impossible. And if we reflect with attention vpon the naturall actions of mans body and soule, we shall find many, that will seeme no lesse strang then this: and many effectes that be euident, though we cannot comprehend how they be done. As for example, how so great bodies as citties, seas, mountaynes, and the like, in their whole extension and greatnesse, are comprehended and lodged in so litle a compasse as a mans eye; yea which is more, in the very point where the eye doth exercise his operation: and in a mans memory, we find sufficient roome and capacity for a whole Mat. 19.

world

D. Au. lib. 10. de confes. world: whereat S. Augustine himselfe did so wonder, admiring Gods workes so incomprehensible vnto vs. And doubtlesse it is want of Iudgement, to measure Gods workes with the reach of our owne capacity.

M. Could you giue some other similitude, wherby it may be declared how the body of our Sauiour may stand in so many and diuers places, as there be hosts in diuers Altars?

D. Truly Syr, in Gods workes it is not necessary to vnderstand them, but it is sufficient to beliue them. For we are sure, that God cannot deceyue vs: Yet can I giue an example also of the same. For our soule, it is certaine is but one in the whole body, and in all the parts therof: whole, and all in the head; and whole and all in the feet: yea, whole and all in euery toe or finger, or any other the last part of our body. How then should it seeme incredible, that God should be able to do that with the body of his sonne, which we see he hath already,

already done with the soule in our bodies, putting it in so many, so different, and so distant partes therof. And we see in the same looking glasse, wherin first we could see but one whole face, after it is broken into an hundred peeces, it serueth (being the same glasse) to represent the same face all at once in an hundred different parcels & places. And if you will haue another example no lesse familiar then hard to be vnderstood how it is done: the same voyce of a man that speaketh, is heard entyre, and whole, and receaued all at once into the eares of an hundred thousand persons, if so many be present.

M. But I desire to know of you also, whether when Christ cometh into the Host, he forsake his place in heauen, to come to the Altar, or remayne yet in both places?

D. To this I answere, that he remayneth in both places, and neuer moueth from his place in heauen, no more then the soule of a child

which

which is yet but a foote long, when the ſame child is become a man of fiue or ſixt foote high, doth remoue from that little length it had before, but continueth in the place it firſt was, and yet in growing of the body, occupieth thoſe other foure or fiue foot more of place, then the body had in his childhood, the ſoule remayning without growth, or greatnes in it ſelfe, as it is manifeſt in all ſpirituall ſubſtances.

M. And why is this ſo precious, and admirable a Sacrament, kept alwayes in the pix vpon the Altar?

The B. Sacrament in the Pix.

D. For the comfort of all true Chriſtians, and more commodity of the ſicke, when they ſhould receaue their *Viaticum:* & eſpecially to helpe our deuotion towards his bitter paſſion, whereof he willed vs to haue perpetuall memory. Which by this meanes is moſt conuenientlyperformed, his preſence being the moſt effectuall pledge of his loue towards vs, both then, and euer. With which intention it is not only ſo kept in

the

the Pix, or Sanctuary, but oftentimes also caryed in procession, to the singular ioy and comfort of all true Catholicks: no otherwise then in the old testament was the Arke of propitiation, as he did not only giue the people of Israel *Manna* to eate, as now his body, whereof the *Manna* was a figure: but willed them also to keep a vessell full of the same, in remembrance of all his benefits towards them in their deliuery from Ægypt.

M. But what can you answere to the aduersary, which is wont to calumniat this point, as for example, if the B. Sacrament while it is in the Pix, should be eaten with worms, or by any other beast, is it not a great absurdity, that he which sitteth on the right hand of his Father, should be subiect to these indignities?

D. Syr, this is but a little mudde which these grosse fishermen stirre vp to trouble ignorant soules, and is worthily called the Diuels Sophistry. For if we remember

ber what *Christ* for our sake suffered in his passion and vpon the Crosse, being so whipt, buffeted, bespitted, cruelly and despitefully abused as he was, his most precious bloud being in aboundance powred vpon the ground and troden vnder the feete of those accursed Iewes and Gentils which put him to death, (and who can say, but this was worse, then if a dog should haue come by chance, and licked it?) Yea I put the case that some Rauen or Crow had seized vpon him after his soule was departed, or the like: if I say we consider what he then suffered for vs, being indeed passible and subiect to the offence of his flesh and body, we shall easily see, that all the indignities he can now suffer, being immortall and impassible, as he hath bin euer since his Resurection) are nothing indeed at all, but illusions of Hereticks, enemies of this B. Sacrament, to auert the mindes of the ignorant, from the beliefe and deuotion to it. I would faine know if there

can

can be any worse belly, breast, or mouth then that of Iudas Iscariote? or can there be any creature more odious, loathsome, and detestable then the Deuill? & yet the Gospell telleth vs, that to the one he gaue himselfe in this Sacrament, when he knew his trayterous intentions; yea afterwards admitted him to kisse his venerable face: and to the other, he permitted himselfe to be visibly, and corporally carried in his vgly pawes from one place to another, euen to the pinacle of the Temple: and shall we feare now least his Maiesty be impayred, when only the accidents of the Host perish, vnder which he is impassibly placed? It is to cleere, that albeit a dog or mouse, or any other beast, may defile or abuse this garment, or Canopie of his, vnder which he inuisibly sitteth: yet his person, body, or bloud cannot be annoyed by any creature; and those that haue Christian affection, by these inconueniences which in this vale of misery that most venerable

Mat. 26. 2. *Mar.* 1. & 14. *Luc.* 4. & 22.

nerable Sacrament sustaineth, make an infallible argument of Christs vnspeakable loue towardes vs, that for our sake would put himselfe into such chaunces. And this may serue for this obiection.

M. You haue reason: but tell me, seeing we ought so highly to esteeme this Sacrament, what preparation may we best make to receaue it worthily?

D. There are three thinges required: the first, that a man go to Confession before, and procure to be in Gods grace, when he goeth to communicate: for one of the causes why it is giuen in the forme of bread, is to signifie how this Sacrament is to be giuen to the liuing, not to the dead, to nourish the grace of God, and to increase it in vs. The second is, that we come fasting to it altogeather, that is, not hauing eaten any thing at all, or drunke, at least from midnight before. The third is, that we vnderstand well what we do, and that we come with deuotion to so great a mystery. And

ther-

therfore, this Sacrament is not giuen to children, or fooles, or any person that hath not the vse of reason: and albeit the Church commaund (as hath beene sayed) to receaue at least once a yeare, at the feast of Easter: yet it is very profitable, to do it more often, according as eech ones Confessour shall direct him. *Cap. Omnis vtriusque de pœnit. & remiss.*

M. We haue said inough of this Sacrament: and I would aske you another question about the Sacrament of Pennance, which hitherto you haue not answered, How can it seeme reasonable, that a Priest which liueth ill himselfe, and is vicious (as sometimes they are) should be able to giue absolution from sinnes: which is a power so supreme and celestiall, & which the Angels themselues cannot do?

D. This hath the same difficulty in the Sacraments of our Aduersaries: who notwithstanding doubt not but they haue their effect, albeit they know well that the worst Priest of the Papists, is ordi-

ordinarily of better life, then the best Protestant Minister. But howsoeuer, in this we need say no more then that which *S. Augustine* answered to the like obiection: that is, that Christ, albeit he knew the Pharisees to be hypocrites, yet he would not derogate from their power, and authority of *Moyses* chayre wherin they sate, and did discharge (though with euill life) that Priestly function.

D. Au. lib. 2. contra lit. Petilian.

M. And doth it not seeme vnto you a melancholike matter, to liue with such continuall care of a mans soule? and after all to put himselfe at the feete of a sinfull man, as well as himselfe, & there to throw his owne honour in the dust, and as it were to sound against himselfe a trumpet of infamy?

D. If there were any other board to saue our selues vpon, after the miserable ship-wracke of our soules: or if it were possible to gayne heauen with only beliewing, and liue as we list; or if true

yet

vertue and valour could be gayned with loytering: it might well seeme (as you say) a melancholike life, to stand in such awe of Gods displeasure, and to worke our saluation in feare and trembling, as the Apostle *S. Peter* doth counsayle vs, But the case so standing, as indeed it doth, and that this life is a moment wheron dependeth eternity: I assure my selfe it is most true which the Scripture affirmeth, *Beatus vir qui semper est pauidus*: Blessed is the man that is alwayes in feare. And againe; *Melius est ire ad domum luctus, quàm ad domum conuiuij*: It is better to go to a house of mourning, then to a house of banquetting. And *Salomon* after the triall of all pleasures, confessed, that, *Risum reputaui errorem, and gaudio dixi, quid frustra deciperis?* I accompted laughter as an error, and to gladnesse I said, why art thou in vaine deceiued? And consequently, it must needes be madnes for auoyding a litle humiliation of our selues in this world (and

1. Pet. 1. & 3.

Prouerb. 18. vers. 14.

Eccles. c. 7. vers. 3.

Ibid. ca. 2. & vers. 2.

that

that by Christ commaunded) to endanger the exaltation of our soule to future and eternall honour. But to speake more to the purpose, I deny, that in our Religion this followeth, but rather the contrary, as by experience we see it dayly verified; that none liue more mery and at hartes ease, then those that most often go to Confession, and make most diligent examen of their conscience: because a good conscience is in truth a *dayly banquet*, the Scripture also teaching vs, that the iust man doth alwayes beginne with his owne accusation: *Iustus prior est accusator sui*. And the friuolous feare of infamy by Confession, molesteth no wise or discreet person, considering the dreadfull obligation Priests haue of silence in this behalfe; which is so great in the whole law of nature, God, and his Church, yea so strayte, that although he should suffer all tormentes and tyrannies possible, he is bound notwithstanding to keep it with such rigour, as

Prouerb. cap. 18. ver. 17.

neither

neither by his lookes, gesture, wordes, nor any other action, or signe, may be gathered, or suspected any thing which was disclosed to him in Confession. And this is so exactly obserued, and so knowne to all Catholikes, as of all other thinges this least troubleth them: God so sweetly prouiding, that neuer any inconuenience hath ensued of this confidence in Confession; and a thousand commodities both spirituall, and temporall euery day seene & experiēced in this kind: no friendship, or fidelity in the Christian world, being comparable to that, which is euery where found betwixt the Penitent, and the Ghostly Father. And the lacke heerof, euen in some Countries infected with *Luthers* heresie, hath been discouered to be of so great consequence for the common wealth, that they were not ashamed, fondly to aske againe of the Emperour Charles the fifth, the vse of this Sacrament: as though it were in the Emperours

No-rim-berge

power, or any mans els, to make a man confesse his secret sinnes. Wherefore, happy be that infamy or disgrace, which doth put vs in credit, and grace with God: and blessed be that trumpet which doth confound vs in this world for a momēt, that we may eschew the dreadfull terrour of that other trumpet, which in the voyce of an Archangell, must call vs to accompt in the later day, at Gods Tribunall, where they that now be ashamed to confesse their sins in the eare of *Christs* Minister, must haue patience (and without remedie) to haue all their offences published in the eares, and eyes of all the world: albeit euen in this life we see euery day, that nothing is more ordinary in our vnfortunate Country, then to see the best Protestants dye in despaire, and liue with a continuall hell of their conscience; their Religion teaching to know, and giuing thē liberty to commit sinne; but not affording any remedie to be rid of it, nor meanes to disburden

den their conscience therof, only the vaine imagination of a liuely fayth excepted, which indeed is to ridiculous a refuge, in so dangerous a case, or for so grieuous a tormẽt, as mortall sinne bringeth to a Christian Conscience. Whereas on the other side, the Catholike Fayth, as it teacheth to flye and feare sinne as the face of a serpent; so after it is committed, hath many helpes to ouercome it, and especially this most comfortable Sacrament of confession, as they best know, that are most acquainted with it.

M. I like your discourse, and I could for a need recount you some notable examples in confirmation of this verity, but we haue beene to long already in this point; let vs come to the next.

M. Why call you the Sacrament of the Sicke, Extreme Vnction?

D. Because it is the last of all Sacramentall Vnctions: for the first is giuen in Baptisme; the second in Confirmation; the third in Priesthood; and this the last in

our Infirmity, which also ordinarily is giuen in the end of our liues, at what tyme it is wont to be taken, although some be therin too negligent, and differre it longer then is conuenient. For this Sacrament indeed is not to be required before there is danger of death; nor to be differed till the sickneſſe be growne so great, that there is no more hope of life, to the end it may be more effectuall to him that takes it. So as the true tyme to take this Sacrament is, when Phyſitians iudge that the ſickneſſe is perilous, and that humaine remedies (as may ſeeme) are not ſufficient: which is the cauſe why this holy Oyle is not giuen to them which are put to death by iuſtice, becauſe they neyther are ſicke, nor haue hope to liue, as is manifeſt.

M. Your anſwere contentes me. And for as much as Holy Order, I need not heere enquire any further, conſidering that this Sacrament belongeth only to learned perſons, and ſuch as haue no need

of

of our Instruction: I will only aske you a word, or two concerning the Sacrament of *Matrimonie*, and so conclude all this matter. I pray you what is necessarie for true Matrimonie?

D. Three thinges: first that the persons haue sufficient age; be not kinne within the fourth degree; haue no solemne vow of chastity, or the like. Secondly, where the Councell of *Trent* is receaued, that there be witnesse of the contract, and in particular that the Curate or Parish Priest be present. Thirdly, that the consent of both parties be free, voluntarie, and without force, feare, or compulsion; and that it be expressed with words, or signes equiualent. So that which soeuer of these three fayle, the mariage, or matrimony were not valid, nor effectuall.

M And which is better, to mary, or to remayne a Virgin?

D. *S. Paul* hath already resolued this question, saying, that he which ioyneth himselfe in Mariage, doth well: but he which 1. Cor. 7.

doth not, with intent to keep his Virginity, doth better. And the reason is, because, although Matrimony be a Sacrament, and represent the inseparable vnion of *Christ* and his Church (which is the cause, that there is no power vpon earth to dispense, or giue leaue for those that are once lawfully vnited to change for another, be it man, be it woman:) Yet in effect Matrimony is but humane, whereas Virginity is Angelicall. Matrimony is according to nature; but Virginity is aboue nature. And not only Virginity, but Widdowhood it selfe is better then matrimony, as diuers of the holy Fathers affirme, expounding that parable of our Sauiour of the good seed, which fructified some thirty, which they apply to mariage: some threescore, to widowes: and some a hundreth, to Virginity.

Matt. 13. *Ambr. lib.* 1. *de virg.* *Cypr. de habitu virg.* *Hier. lib.* 1. *cont. Iouin.* *Aug. de ser. virg. c.* 44.

The Reall Presẽce.

M. And which of these Sacramentes is the chiefest?

D. Syr, the Blessed Sacrament of the Eucharist, or Communion:

nion: because in it, we do not only receaue the grace of God (as in other Sacraments) but also the true Body of Christ himselfe, being Really present, true God & man, vnder the visible forme of bread transubstantiated into his Body, who is the fountaine of all grace and goodnesse.

M. What ought a Catholike man to do, to be deuout to this holy Sacrament?

D. Three things: first, to visit the same euery day if he can, at least once in the morning, & once at night, before he go to bed. Secondly, to receaue it often with reuerence, being first confessed and comming fasting vnto it. Thirdly, to accompany it alwayes when it goeth abroad.

M. What difference is there betwene our Communion, and that of the Protestants, Puritanes, and other Sectaries?

D. Very great as can be. For ours being a Sacrament; theirs is none at all, nor giueth any grace, nor hath any goodnesse in it, being a

Vide Ignat. ad Smyrnen. Theod. Dial. 3. Areop. l. de Eccl. Hierarch. c. de Euch. Iust. Apolo. 2. Iren. lib. 4. c. 32. Orig. hom. 9. in Leui. Athan. orat. de Fid. ort. Theod. Dial. 2. Euseb. Emiss. hom. de corp.

Basil. in regulis breu. 171. naked element of this world, and nothing but bread and wine only contaminated with the spirit of Apostacy. And whosoeuer honoureth the same, committeth Idolatry, and sinneth deadly to receaue it.

Epiph. in Anchorat. Theop. Alex. lib. 2. de Pasch. Ambr. l. 4. de Sacra. c. 5. Hier. q. 2. ad Hedibiam. Aug. in Ps. 33. & 98. Bern. serm. de Cæna. Chrys. ho. 83. in Math.

M. God forbid thereof, that any Catholike should communicate with them in any such false and detestable Sacramēt of sinne. And do you thinke it is lawfull to go to their Churches with them?

D. In no case, for *S. Paul* teacheth vs, that there is no communication of light and darknes, of the table of God, and the table of the Diuell, nor of Christ and Belial. For what els are their Sacraments but the calues of *Samaria*, and their Churches but the Altars of Diuision, and their Ministers but the Priests of *Jeroboam*, meere lay and secular persons, and by secular power erected against the vnion, truth, and honour of true *Salomons* Temple, *Christs* Catholike Church & doctrine. And I pray you, what proportion, or

compa-

comparison is there betwixt the dignity of the honorable Order, and Vnction of Melchisedech, and the letters Patentes of Queen Elizabeth to make a Bishop?

M. Why, do you make them to deny Christ also?

D. In words they confesse him, but in effect they vtterly deny him, and his kingdome.

M. How so?

D. Because his kingdome is the Church, partly in heauen triumphant, partly in earth militant, partly vnder the earth patient, from whence they take away *Limbus Patrum*, *Limbus Puerorum*, and Purgatory, and so leaue him nothing but Hell. Vpon earth they corrupt and dismember his holy Scripture; they pull downe his Images, Altars, and Churches; they abhorre, and abolish the signe of the Crosse, like as diuels do that cannot abide it; they deny his spouse the Church, & mother of truth; they take away her Sacramẽts; they hate Gods chiefe Vicar, and Lieutenant generall v-

Hilar. l. 8. de Trin. Tertul. 4. contra Marc. Dam. l. 4. de fide Orthodoxa. cap 1. Conc. Nicen. Ephesinum, Trid.

Heretikes Christs enemies.

pon earth; they call him Antichrist; they despise all her Doctors, and ancient Fathers; they banniſh all good works of pennance and perfection; all orders of Religion, and Christs holy body, and bloud in the holy sacrifice of the Masse they blaspheme, and throw out of their Churches. In heauen they blaspheme his Saints, and refuse to pray vnto them, or to his blessed mother; they reiect the help of his Angels; & as much as in them lyeth, they take away all reliques, and venerable memories of his honourable seruantes: I pray you what haue they left him? or what remaynes next, but to deny him or his Father, as many of them do dayly, more & more degenerating into Atheisme, the more is the pitty.

M. Truly so it is: and you haue reason therfore to auoyd all communication with them, in things belonging to Religion and Gods seruice, euen as for bodily health you would fly the plague, for there is the chaire of spirituall pestilence.

stilence. But tell me, what els remayneth to be said of the Christian doctrine?

D. There remayneth to rehearse the workes or mercy, corporall & spirituall. Workes of mercy.

M. Which be they?

D. The workes of mercy corporall are seauen. First, to feed the hungry. 2. To giue drinke to the thristy. 3. To cloath the naked. 4. To visite the sick, and imprisoned. 5. To lodge pilgrimes. 6. To redeeme captiues. 7. To bury the dead.

M. And what are the spirituall?

D. First, To giue good counsell in doubtfull cases. 2. To teach the ignorant. 3. To comfort the sorrowfull. 4. To correct, or direct those that erre. 5. To pardon iniuries. 6. To haue patience with our neighbours frailty, or imperfections. 7. To pray for the liuing, and dead. *Matt. 25. Tob 12.*

M. Haue you learned any case which may excuse a man from obligation of these workes of mercy?

D. Three caſes I haue heard do excuſe. The firſt, for want of ability, as he which lacketh knowledge cannot giue counſell: and *Lazarus* could not giue almes, but take it only, God ſo diſpoſing that the rich procure to ſaue their ſoules by the way of mercy, and the poore by the way of patience. The ſecond is, when there is no important or notable neceſſity: for we are not bound abſolutly to ſuccour, but thoſe that haue no meanes to help themſelues, nor others that will do it for them. Albeit the truth is, that the true mercifull mind neuer expecteth ſuch vrgent neceſſity, but is ready to help all, and at all times. The third is, when a perſon is in a ſtate of higher perfection, then that he is bound to attend to theſe obligations of actiue life: as are Hermits or Anchorets, and contemplatiue perſons, which notwithſtanding with their prayers, may ſupply the temporall want, or inability of others: For this is alſo one, and not the leaſt, of the ſpirituall

all workes of mercy.

M. Rehearse also the vertues, giftes, and beatitudes.

D. There are Theologicall Vertues, Fayth, Hope, and Charity. Theologicall Vertues.

M. I pray you tell me, seing you are come so farre, if you remember the particulers of these Theologicall Vertues, and why they are so called?

D. They are called Theologicall (which as I haue been taught is a Greeke word) becaus they especially depend of God, and haue him for their particuler obiect. Fayth. And the first, which is Fayth, hath this property, and office, to illuminate the vnderstanding, & eleuate the same to belieue firmely, all that which God by meanes of his Church Catholike doth reueale vnto vs, albeit the thing it selfe be otherwise too hard to vnderstand, and aboue nature, or naturall reason. as for example, that a Virgin should beare a child without detriment of her virginity. And the cause heerof, or rather the ground is, becaus fayth

is

is founded in the infallible truth of God, which is impossible to be false. And the Omnipotent power of God exceedeth mans vnderstanding and capacity aboue all measure. And therfore for both these causes and reasons nothing is more iust, or more reasonable then to belieue whatsoeuer God affirmeth to be true, notwithstanding our imagination or vnderstanding do not comprehend it.

M. And what things must we necessarily belieue, with this vertue?

D. Principally, and distinctly the Articles of the Creed, or at least those which the Church doth solemnize through the yeare: as *Christs* Incarnation, Natiuity, Passion, Resurrection, Ascension, the Comming of the holy Ghost, and B. Trinity. Secondly, all that euer shalbe declared vnto vs, as true, by holy Church. And thirdly, in worke to shew we are Christians, when we are bound therevnto: as for example without necessity only for the Churches precept, to abstayne from flesh on fasting

fasting dayes, and the like: which Heretikes will not do, for pride, or sensuality.

M. And what is Hope: and the office thereof?

D. It is a supernaturall vertue, where with we hope in God. And the proper office therof, is to lift vp our will to the hope of eternall felicity, to the which we cannot aspire by humayne forces. And it is founded in the infinite goodnes, or bounty of God, which he hath manifested vnto vs, in his Sonne IESVS our Sauiour, by whom he hath adopted vs as his coheyres to the kingdome of heauen, if we (being holpen with his grace) do worke accordingly, and obey him. Hope.

M. But what say you to the hope or confidence taught by the Protestants, & Puritanes which they confound with their only fayth?

D. I say the same which I say of the confidence of Iewes, & Turks: and of willfull men that are out of their way, & will not be taught their error, till experience teach them

them at the iorneyes end, when it is to late. And so we see the most of these whom the Diuell kepeth in Fooles Paradise whileſt they haue hope of life, to fall into desperation when they dye; for their confidence was neyther fayth, nor hope, but a falſe presumption, to come to heauen by other wayes, then which God hath appointed.

M. And what is Charity?

D. It is a supernaturall vertue, which exalteth our soules to the true loue of God aboue all things, not only as he is author of nature, but also as giuer of grace, & glory, which are both supernatural. And with all it extendeth it selfe, to loue all other creatures, which ought to be loued for Gods sake: as especially our Neyghbour, who is created (as our selfe is) to Gods image: which vertu is therfore of *S. Paul* called the greatest of these three: because who soeuer hath it, cannot be damned, except he first loose it. And who hath it not, can no way be saued, albeit he hath

Charity.

5. Cor. 13. D. Th. 2. 2. q. 25. ar. 3.

hath all the fayth in the world, & all other giftes, and vertues.

M. I am glad to heare you speake so like a Deuine: And by this I see excluded *Martin Luthers* sole fayth.

D. The opinion of sole fayth, was a deuise of the Diuell to deceiue that Idle Apostata, that had no good workes, and by him others that would go to heauen as good cheape as might be: where God almighty hath taught vs, that *Regnum cælorum vim patitur, & violenti rapiunt illud*: which is to say, that those who will go to heauen must with force ouercome the bad inclinations of nature and ill custome, for the loue of God, and obedience of his law.

M. But let me see, if you be as cunning in the Cardinall Vertues. And first, what, and how many be they?

D. The Cardinall vertues be in number foure: and are so called, because they are the chiefe of all morall, and human vertues. Prudence, which gouerneth the vnderstan- Cardinall Vertues.

derstanding. Iustice, which ruleth the will. Temperance, which guideth the sensuall, or concupiscible powers. And Fortitude, or Prowesse, which moderateth the irascible part of the soule.

Prudence. M. You haue spoken like a cunning Philosopher. Tell me then, what is the proper office of Prudence?

D. To shew in euery action, or designement of ours, the due end and purport, with the meanes conuenient to obtayne the same, and with conuenient circumstances therto belonging. And therfore is worthily called the Queen, and mistresse of the other vertues, like vnto the eye in a mans body, or salt to our meate, or the Sunne in this world: The contraries of this vertue, are Imprudency, which others call Temerity, Rashnes, or Inconsideration: and Craft, or Subtilty, whose quality is to seeke out the end, & meanes therunto, but referreth all to his owne priuate commodity and intereſt. Which in truth, is the greateſt

teſt folly of all, becauſe it looſeth the chiefeſt good of all, which is God, to gayne a litle worldly contentment, and tranſitory felicity, which alwayes is ended with ſorrow and griefe.

M. Then what is Iuſtice, and her proper office?

D. Iuſtice is a vertue which giueth vnto euery one, his owne. And ſo her duty is to make, and keep equality in all humaine affayres, and contractes, which is the foundation of peace, and concord. For if euery man would be content with his owne goods, there were inough for all, nor would there be any war, or diſcord. And this vertue hath alſo two cõtraries, Iniuſtice, which taketh more then is due, and inuadeth other mens goods: and Rigour, or exceſſe of Iuſtice, which is when a man ſeeketh for the extremity in all thinges, not weighing the circumſtances. Iuſtice

M. What is Fortitude, or Valour and her Duety? Fortitude

D. It is a vertue, wherby we are made

made prompt, and ready to ouercome all difficulties, in a good & iuſt cauſe, euen death it ſelfe, when it is for Gods glory, and to performe our duties: as appeareth in valiant Souldiours, and Catholikes Martyrs. The vices oppoſite heerunto, are Timerouſnes or Feare, and Audaciouſnes, or Fool-hardineſſe. And one of the greateſt which I find in the world, is that which I ſpake of a litle before, of thoſe that preſume to go to heauen by the Proteſtants ſole fayth, or confidence; and aduenture their euerlaſting ſaluation, or damnation, vpon a drunken Apoſtata his dreame: or rather the Diuels illuſion, to deceyue the vnlearned, and negligent people.

M. To conclude then, tell me what is Temperance: and what is her eſpeciall office, and duety?

Temperáce. D. It is a vertue which bridleth all ſenſuall delights, and maketh that á man do vſe them with ſuch meaſure, and moderation as reaſon commandeth. The contrary vices are Intemperance, and Inſenſibility

sibility or senceleſnes. Which is, the firſt when exceſſe is committed in eating: the ſecond, when a man refuſeth that neceſſary, and allowable pleaſure, which naturally is found in eating: Yet few in this later offend, ſuch is our frailty. Beſides, Temperance may be called the iuſt and reaſonable meaſure to be obſerued betwene exceſſe, and defect in all pleaſures, and actions of a mans life.

M. And the giftes of the Holy Ghoſt, which are they? Giftes of the holy Ghoſt.

D. The Giftes of the Holy Ghoſt are ſeauen; Sapience, or wiſdome; Vnderſtanding; Counſell; Fortitude; Knowledge; Piety; & Feare of God.

M. To what effect are theſe giftes; or wherin do they help vs?

D. They help vs to attaine the perfection of Chriſtian life, and make as it were a ladder to heauen beginning from the laſt which is alſo the loweſt, to wit, the Feare of God, & may ſerue for the firſt ſteppe: the ſecond is Piety, or Godlines, becauſe of Gods feare

it

it followeth, that we desire to fulfill his holy will & pleasure. The third is Knowledge, because he which is desirous to do Gods wil, craueth at Gods hādes the knowledge of his Commaundments: & God by diuers meanes, as good books, and preachers, and holy inspirations, doth teach him what is necessary. The fourth is Fortitude, because he that desireth and knoweth how to do Gods will, and serue him, findeth also many difficulties, and tentations of the flesh, the world, and the diuell: and so by this gift is strengthened against them, and ouercometh.

The fift is Counsell: wherwith the enemies crafte is encountred and vanquished: because he vseth wiles and illusions, when forces fayle him.

The sixth is Vnderstanding: Because a man being well practised in Action, God draweth him forward to Contemplation, and teacheth him to vnderstand & penetrate the diuine Mysteries. The

seaueth is Sapience, or Wisedome, which is the top of perfection: Because he is truly wise, which after he commeth (by contemplation) to know the prime cause of all things, which is God, added therunto charity, wherewith he ordaineth all his actions, and directeth them vnto God, as the finall end and complement of all things.

M. What, and how many are the Beatitudes, or Blessings which Christ hath taught vs?

D. The Beatitudes are eight. Beatitudes.

1. Blessed are the poore in spirit; for theirs is the Kingdome of Heauen.

2. Blessed are the Meeke; for they shall possesse the earth.

3. Blessed are they which mourne; for they shalbe comforted.

4. Blessed are they which hunger and thirst after Iustice; for they shalbe satisfied.

5. Blessed are the mercifull; for they shall find mercy.

6. Blessed are the cleane of hart; for they shall see God.

7. Bles-

7. Blessed are the peaceable: for they shalbe called the children of God.

8. Blessed are they which suffer persecution for Iustice sake; for theirs is the Kingdome of Heauen.

M. This seemeth such another ladder of life, as was that of the giftes of the holy Ghost. Can you tell me the manner of it also?

D. Yea Sir. For in the first three steppes or degrees, our Sauiour teacheth vs to take away the impediments of Perfection, which leadeth vs to true Beatitude: and these impediments which are ordinary and generall in this life are first; the desire of Riches, agaynst which is the voluntary Contempt of them, signifyed in the first beatitude: the second of Honour, agaynst which is meekenes the second Beatitude, which teacheth vs to yield to all men, and fly emulation: the third is of pleasure, agaynst which is Pennance, & sorrow for our sinnes, with cõtempt of this world, insinuated in the third

third Beatitude. In the other two next following, is put downe the perfection of actiue life, which consisteth in Iustice and Mercy, as it is playne in the fourth, and fifth Beatitude. In the two last followeth the perfection of life Contemplatiue, which is taught in the sixt Beatitude, to consist in cleanes of hart, and in the peace of our soules, which is prescribed in the seauenth, because then is the Kingdome of our soules at rest & truly pacificall, when to contemplation is ioyned perfect Charity, which maketh vs true children of God, and like vnto him. The eight, as *S. Augustine* sayth, is indeed no new degree of Perfection but it declareth vnto vs a manifest signe to know that party which is arriued to perfection: that is to say, to suffer willingly persecution and affliction. For as the gold is tryed in the fornace, so is the iust man proued in tribulation: by which he is afterwardes exalted in life euerlasting, according to the measure and quantity

of that which he hath ſuffered. Which is one of the principall cauſes, why God hath permitted ſo many perſecutions in his Church, giuing to his deareſt friendes moſt occaſions to imitate him in this, as to whom he hath allotted greater participation of his glory, and Maieſty in Heauen, where all is diſtributed with iuſtice and proportion. And all theſe comfortable Beatitudes ſo recommended vnto vs by our Sauiour, were neuer vnderſtood either of the vayne Philoſophers of old tyme, nor of the licentious Heretiks in all ages, who put their felicity in far different matters.

The foure laſt things.

M. And which are the foure laſt things that man muſt thinke of?

D. The foure laſt things are theſe; Death, Iudgment or doomesday, Hell, and Heauen.

M. Haue you any good points concerning theſe things in ſtore, to help your deuotion, according to that of the Wiſeman, *Remember the laſt things, and thou ſhalt neuer ſinne?*

Eccl. c. 7. verſ 40.

D. I

D. I haue (Syr) of Death these three points of consideration. The first, that it is most certaine; and no man can escape it. The second that the houre therof is most vncertaine, and many dye when they least thinke of it. Thirdly, that in death all designements expire, and euery man repentes him of all things amisse, committed, or omitted. Of Iudgement, other three: first, that it is the most important thing of all other, that is, Life, or Death eternall. 2. The Iudge shalbe one who knoweth all things, and no man can auoyd his sentence, or resist his power & execution. 3. It shalbe in the sight of the whole world: so as no man can hide himselfe. And there all his secret sinnes shalbe discouered which haue not been remitted by the Sacramēt of Pennace. Of hell, that it so large, as it comprehendeth all kind of tormentes that can be imagined; so long, that it shall neuer haue end: so deepe, that there shalbe no kind of comfort to mitigate the bitternes of

those paynes. Of heauen 3 other, directly contrary to those of Hel. To be in ioy & pleasure vnspeakable, eternall, most comfortable, without mixture of any griefe or sorow. To which we may add, that the ioyes of this present life are alwayes litle, short, and few, yet mingled with many miseries. As on the other side, the woes of this world are also few, short, and litle, and mixt with some kind of consolation. So as we may well conclude, that they are cleane out of their wits, which for loue of the commodities of this transitory and vncertaine life, or feare of present tribulation, loose the title they haue to future euerlasting comfort; or fall into eternall damnation, from which God deliuer vs. *Amen.*

The 15. mysteries of the rosary.

M. Which are the fifteen Mysteries of the Rosary?

D. There be fiue which are called Ioyfull, and they are these.

1. The Annuntiation of the Angell.

2. The

2. The Visitation of *S. Elizabeth.*
3. The Natiuity of our Lord.
4. His Presentation in the Temple.
5. His Disputing being a child with the Doctors.

Other fiue be called Sorrowfull.

1. The first is Christs Prayer in the garden.
2. His Whipping at the Pillar.
3. His Crowning with thornes.
4. His Carrying of the Crosse.
5. His Crucifying, and death.

Other fiue are called Glorious.

1. The Resurrection of our Lord
2. His Ascension.
3. The Comming of the holy Ghost.
4. The Assumption of our B. Lady.
5. Her Crowning aboue all Angels.

M. And what is the Rosary, or Beades, can you tell?

D. Very well Syr. It is nothing els but a forme of reciting the *Pater noster*, & *Ane Marie*, vnder a certaine number, for the exercise of our deuotion to Christ, & our B. Lady. And as there be diuers manners of reciting these prayers, so haue they also diuers names, as the *Corone*, which is in honour of the 63. yeares which our B. Lady liued in this world, & the *Rosary*, which is in honour of the Mysteries of Christs life and Passion, to the number of 50. saying 10. *Ane Maries* for euery *Pater noster*. And the whole Rosary is 150. *Ane Maries*.

M. And why say you so many *Ane Maries*, and so few *Pater nosters*?

D. This no doubt was first instituted according to the deuotion of the inuentor, or author of this forme of prayer. But because the great Patriarch *S. Dominike* did recommend this forme of prayer to all Catholiks, against the Heretikes of his tyme: it hath euer since beene in especiall estima-

tion,

tion, and most frequently vsed of all Christians; the Catholike Church hauing euer vsed this custome to giue more honour, and reuerence to those things which are most impugned bȳ her aduersaries: as may appeare in the great honour exhibited to the holy Crosse, to the B. Sacrament, & to the mother of God, whome Heretickes haue alwayes especially blaspemed, and impugned. And albeit the number of the *Aue Maries* be greater; yet doth it nothing derogate from the seruice of God; seing all is (principally & finally) directed, and referred to his honour: for we honour not his Mother, nor his Saints and seruantes, but for him: and because they are honourable in him, and for him, & he will haue them honoured.

M. And is there any reason, why they should be ten, rather then nine, eight, or any other number?

D. None, but that I haue specified: except peraduenture because this number also in Scripture is

sometimes esteemed as sacred, and somewhat appropriated to holy things, as being the perfection & summe of all primitiue numbers. For which cause, some do note, that the *Magnificat*, which our B. Lady songe with such exultation of the holy Ghoſt, containeth iuſt ten verſicles, & is therfore compared to that Decacord, or Inſtrument of ten ſtringes, wherwith her Progenitour King *Dauid* vſed to prayſe God, & was ſo delighted.

M. But were theſe numeral! Myſteries (thinke you) the cauſe why this forme of prayer was inſtituted?

D. I thinke no truly. For albeit theſe myſteries be very conuenient, and help our deuotion: yet I haue heard, that the true beginning of theſe numbers in praying, was to help our memorie, and therby to diſcharge this exerciſe with more facility and certainty.

M. Haue you any example in the Scriptures, or Eccleſiaſticall Hiſtories, wherby this matter may be

be authorized: for the Sectaries do speake very iniuriously of it?

D. No wonder Syr: for they heerin follow that spirit of pride and impiety, which leadeth them blinfold in greater matters also. But we are litle to regard what enemies of deuotion, and vertue calumniate; so long as we are sure, the wisedome of holy Church approueth our doings. And it is euident in the Scripture, that *Dauid* did seauen tymes a day pray, and prayse God: and *Daniel* three tymes euery day adored towardes the holy Citty: and *S. Bartlemew* we read did bow his knees to pray an hundred tymes euery 24. houres: and Ecclesiastical ancient Histories record some 1300. years since, of an Hermit called *Paulus*, which did carry 300. litle stones in a scrip about his necke, of purpose to help his memory in discharging the taske of prayers which he had appointed himselfe to say euery day to Gods honour: and *S. Macarius* was wont (besides his other labours) to say euery

Psal. 118.

Dan. c. 6. *vers.* 10.

Pallad. ad Lausiam. sect. 20. & 21.

Niceph. l. 11. ca. 39.

Cassio. lib. 8. *tripart.* ca. 1.

day an 100. particuler prayers; and a certaine Virgin of the same time, 700. All which had need of some such meanes to help their memorie; and now also to this day, the Religious Hermites of *Camalduli* in Hetruria, vse the Corone, or beades of 33. *Paternosters*, and so many *Aue Maries*, in honour of the yeares which *Christ* liued in this world: and some haue noted the proportion, that there be so many syllables in the *Aue Marie* which the Church now vseth, as there be *Aue Maries* in the Corone of our B. Lady, which are 63. as hath been spoken. And this obseruation of numbers is not superstition, as ignorant Heretikes call it that haue not so much skill as to make difference betwene superstition and deuotion. For heer is no vertue attributed to the number, but that they may be more or fewer as the party lists that prayeth, if he haue not by vow or otherwise obliged himself to any certaine number. But seing they must be said in some number;

number; that they be determined by deuotion to 33. in memory of the yeares which our Sauiour liued vpon earth, or to 63. for the yeares of his Blessed Mother, or the like, hath no inconuenience at all: nor can be reprehended but by idle ignorant persons, that know not what they say.

M. But why were it not inough to say once the *Pater noster*, and *Aue Marie*? Cannot God as well heare vs with one, as with an hundred prayers?

D. This obiection is ordinary to Protestantes, as well in this as in many other matters. The Diuell being an enemy to much prayer, and therfore he would fayne haue it quickely concluded. But this was not the spirit of our Sauiour, which watched whole nights in prayer, to giue vs example, and taught vs in diuers places, the necessity of continuall and instant prayer, to auoyd idlenesse & temptations, and to obtayne of God that which deserueth many and long prayers and petitions, not-

withstanding he be liberall, and alwayes disposed to graunt our iust requestes in tyme and place, & in such manner as they should be graunted. Nor is this spirit of short prayer, of the Apostles, or of the old Prophets, neither especially of *Dauid*, and *Hieremie*, who were delighted with repeating the same manner of speach, when it was to the purpose: as particulerly in the *Psalmes* is euident, where nothing is more ordinary and vsuall, then such repetitions, as in the 135. *Psalme* is repeated euery verse, *And his mercy is for euermore.*

M. I need no further answere, let vs passe to some other matter.

Of the seauen Capitall Sinnes.

CHAP. IX.

Vide Cassian. Collat. 5. & 6.

M. WELL, now let vs speake of sinnes. Tel me how many kind of sinnes are there?

T. Two: that is, Originall, and Actuall.

M.

M. What is Originall sinne?

D. It is a sinne wherwith we are borne, by inheritance from our first Father *Adam*: and is purged by Baptisme.

M. And Actuall sinne, how is it deuided?

D. Into mortall, and veniall: and of mortall, some cry vengeance to heauen, and they are 4. Some are against the Holy Ghost, and they are 6. And some are called Capitall, and are seauen.

M. Which are the 7. deadly sinnes, and why are they called Capitall, or deadly?

D. They are these: Pride, Couetousnes, Lechery, Wrath, Glotony, Enuy, and Slouth: which are called deadly, or mortall, not because they are alwayes damnable, for they may be so sleyght in some circumstance, as they would be but veniall: but because they are the rootes or heades of all other, and are the principall, and therfore are called Capitall.

M. What is the difference betweene a mortall sinne, and a veniall?

Greg. l. 31. moral. c. 31. Chrys. ho. 43. ad pop. Antio. Prosper. ad Demetr. & l. 3. de vita cont. cap. 2. Greg. lib. 23. moral. c. 7. & l. 34. c. 17. Isid. l. de sum. bono. ca. 31. Bern. de grad. humil. Cassia. de princip. vitae.

D. A

D. A mortall sinne doth kill the soule, depriuing it of Gods grace and loue, which is a kind of spiritual life, inducing life euerlasting. But a veniall sinne doth only weaken Gods grace in vs, and dispose the soule to further euill, which is to waxe cold in Gods seruice, and loue.

M. Why it is called Veniall?

D. Because it is more easily pardoned, and oftentymes it is forgiuen without Confession, by Contrition, by hearing Masse, by taking holy water, or holy bread, by knocking the breast, by the Bishops or Preachers blessing, by saying the *Pater noster*, or *Confiteor &c.*

M. And is the vse of Holy Water gathered out of the Scripture?

D. It may right well be, for in the old law there were diuers waters of purification, appointed by God: But this which we vse was ordained by the glorious Martyr Pope Alexander the first of that name, and the sixt Pope from *S. Peter*, that it should be perpetually kept

Breuiar. Rom. & in eius vita.

in

in all Churches, and houses, according to Apostolicall tradition, as may be thought: and by dayly experience we find, that it hath great vertue against the Diuell, & all his practises, as all other things haue that be sanctified with the benediction, and prayers of Holy Church. And it is a thing worthy to be obserued, how farre the Diuell is dejected, and humiliated for his pride, that he which presumed to be equall with God, and would haue made himselfe Lord of the world (as at this day he is by Tyranny, of those that subiect themselues wilfully to him, by infidelity, Heresy, and sinne) is so vnder Christian Catholikes feete, as with sprinking of holy-water, calling vpon the name of *Jesus*, or making the signe of the Crosse, they make him fly from them, & be afraid.

M. But tell me, if a man in mortall sinne do any good workes, as almes, or fasting &c. shall it auayle him?

D. Not for merit of grace, or glo-

glory, but for temporall good, & health: or happily they may profit him to bring him into knowledge of sinne, and true repentance.

M. Much ought we then to fly mortall sinne, sith it breedeth so euill effects, depriuing vs of God who created vs; of glory which he promised vs; of the merites of *Christ* his passion which redeemed vs; and of the fruite of all good workes which might otherwise with his grace saue vs. But say, if you know any remedies against it?

D. Syr, there are many. But especially prayer, almes deedes, fasting, diligence, and labour to obtaine the 7. contrary vertues: and continuall guard of the three powers of the soule, and of the fiue corporall senses, which be so many powers, or fortresses of defence against our enemy, if they be well kept.

M. Which are the vertues contrary to the capitall sinnes?

D. Humility, Liberality, Chastity, Patience, Temperance, Charity,

rity, and Diligence, with alacrity in Gods seruice. For Slouth is sadnes, heauines, or as it were a wearines of deuotion, and Godlines, and a disposition to many sinnes and miseries: for when a man looseth his ioy, and comfort in God, he seketh it in sensuall and hurtfull pleasures, and is exposed to all tentations; for euery man seeketh contentement in good things, or in bad.

M. Which are the three Powers of the soule?

Powers of the soule.

D. Memory, Vnderstanding, and Will. And by these, man is distinguished from beasts, and by the good vse of them, gayneth vertue, and glory.

M. Which are the fiue Corporall Senses?

Senses.

D. Seing, Hearing, Smelling, Touching, and Feeling. These we haue common with beasts, and therfore a man that liueth not by reason, but by sense, and subiect to sensuall appetites, is no better then a beast indeed, but rather worse: in so much as he willingly dege-

degenerateth to bestiality, from the state of reason and grace, to which he was created.

M. But since you made mention of the 6. sinnes against the Holy Ghost, I pray you tell me which are they?

D. 1. Desperation of saluation. 2. Presumption to be saued without merit. 3. To impugne the known truth. 4. Enuy of anothers grace. 5. Obstinacy in sinne. 6. Finall Impenitence.

M. And what propertie haue these sinnes aboue other?

D. This: that as sinnes committed by ignorance are said to be peculiarly against the Sonne of God to whom is attributed Sapience, or Wisdome: and sinnes of frailty are said to be against the Father, to whom is attributed Power, & might: So sinnes of pure malice as all these are, are said to be against the Holy Ghost, to whom is attributed Bounty, or Goodnes, which is contrary to malice; and therfore are said to be vnpardonable, either in this world, or the

next:

next, becauſe ſuch ſinnes rarely come to haue true repentãce: euen as a diſeaſe is termed vncurable, when (although it is not impoſſible) yet it is very hard to recouer of it.

M And which are the 4. ſinnes that cry for vengeance?

D. Voluntary murder. 2. The ſinne of the fleſh againſt nature. 3. Oppreſſion of the poore. 4. To defraude the worke-man of his wages.

M. Why are theſe ſaid to cry into Heauen?

D. Becauſe they are ſo manifeſt, that they cannot be excuſed: and God hath oftentimes extraordinarily ſhewed his auerſion, and deteſtation of them, by moſt ſeuere puniſhments, and vnexpected diſcoueries of the offenders.

M. To conclude, tell me how you ſay grace before meate, and after: for this alſo belongeth to a Chriſtian to know?

D. Be-

D. *Before meate, I say thus making the signe of the Crosse:*

BENEDICITE. ✠ Resp. *Dominus. Nos, & ea quæ sumpturi sumus, Bene ✠ dicat Deus trinus & unus: Pater, & Filius, & Spiritus Sanctus.* Resp. *Amen.*

And after meate I say thus:

LAVS Deo, *Pax vivis Requies æterna omnibus fidelibus defunctis. Pater noster &c. Et ne nos inducas in tentationem.* Resp. *Sed libera nos a malo. Amen.*

Agimus tibi gratias Omnipotens Deus pro universis donis, & beneficijs tuis, qui vivis & regnas in sæcula sæculorum. Resp. *Amen. Christus Iesus det nobis suam pacem, & benedictionem; & post mortem vitam æternam.* Resp. *Amen.*

M. One thing in this matter you must needes answere me, for I haue differred it of purpose to this place, as the best wherin the case may be decided: and it is this.

What

What should be the cause why Catholikes are so addicted to the *Latin* tongue, that not only their office of the Church, as Masse and Mattins, and the administration of the holy Sacrament, the Scripture, and all solemne ceremonies are discharged in this tongue: but that the Grace it selfe which is a priuate and domesticall matter, they scarce know to do it, but in this language?

D. For diuers substantiall considerations Syr.

M. Which be they, for I would be glad to beare them?

D. First, in respect of the Scripture, we deny that, which Heretiks so often obiect that the people is prohibited to read it in the vulgar tongue. For so it be done with discret leaue, and permission of the Bishop, or Ecclesiasticall Superiour, and with hope of fruit and vtility to the Reader, it is euery where graunted, euen by the Popes authority, as now you see the Rhemes testament, and Bible is permitted in English among

Index lib. prohibit edit. à Pio 4. regula 4. Concil. Trid. Sess. 18. cap. 8. & cap. 9.

Ca-

Catholiks, though in publike, & commonly without distinction of persons, it be for iust causes forbidden. And this being so ancient and receaued a custome in Gods Church as it is, and that in the whole world; this were inough to satisfy any modest man: but it is also confirmed euen by example of Gods chosen people in the old Testament, where we find, that after their returne from the captiuity of Babilon, when the Hebrew tongue was forgotten, and the Chalday, or Syriacke only vsed, so as they vnderstood not the Law, when it was read them in the Hebrew; yet they read it as it was, and that in publike, interpreting the same, as now the preacher doth the Ghospell, to the people. Which is insinuated also in those words of the Ghospell, *Turba hæc, quæ non nouit legem*: That is, this multitude which doth not know the Law. Secondly, by the example of the Apostles themselues, which although they preached the Ghospel in all Countries

2. Esdræ c. 8

Ioan. c. 7.

Rom. 10. Coloss 1 Mar. vlt. Iren. lib 5 cap. 3

tries of the world, and founded Churches in all Nations, yea, and had the gift of tongues to speake what language they would: yet is there no one remnant of any worke or writing of theirs, neyther is there any testimony of any ancient writer that specifieth any thing writen by them, but only in Hebrew, Greeke, or Latin. For S. Markes Ghospell, the opinion of diuers is, that he first wrote it in Latin, and then in Greeke: and so S. Paul wrote in Greeke to the Romanes, and S. John to the Parthians, whose natural lāguage was farre different. Thirdly, by the vse of the Vniuersall, or Catholike Church; for as S. Augustine sayth, to dispute against that which the whole Church of God vseth, is most insolent madnes: yea as the same Doctor, and S. Leo affirme, that whose beginning is not knowne, and is generally vsed in Gods Church, may iustly be deemed to proceed of Apostolicall Tradition. Now, that no ancient writer maketh mention of any

Dam. in vita B. Petr. Adr. Finus. lib. 6. Flugel. contra Iudæos c. 80. & l. 8. ca 62. & Pet. Ant. Beuter. annot. 9 Aug. Epist. 118. lib. 4. contra Donatist. c 24. S. Leo ser. 1. de Pentec.

any other translation (at least for the first foure hundred yeares) excepting in these three Tongues which were sanctified vpon our Sauiours Crosse, it is certaine: and that this endured for many hundred yeares after, ouer all Prouinces in the world, it is manifest, euen vnto England it selfe, as is testified by our most learned, and authenticall writers. And in Frãce and all the West Church, the same do testifie other as ancient Authors. Or, if this be not true, let our Aduersaries shew vs when this custome was brought in, & when it began, or where, in all Christendome?

Ioan. 19 & Hil. præfat. in Iſal. Beda l. 2. hiſt c. 2. Tho. Walden. to. 3. Sacr. tit. 3. & 4. Alcuin. de diuin. offic.

M. Truly these argumentes are passing good; especially this last doth seeme to me do demonstrate this matter. But yet, haue you no proofe that is grounded in reason it selfe, vpon which you may thinke this custome brought in?

D. Yea Syr, there are reasons, and those very pregnant. And first, it was necessary for the conseruation of vnity in Gods Church, that

that all the Scriptures should be read in that tongue which was common in the whole world, which was first the Greeke, and after the Latin when the Roman Empyre increased. For otherwise, if no man would haue list to heare God serued but in his owne coũtrey language, there could hardly haue beene kept any generall Councell. In fine, there could be little communication of true Christians of diuers nations, one with another. Secondly, if there were any reason why it should be otherwise, it is that of better vnderstanding the Scriptures: But experience doth teach, that this is most false, seing the most learned haue much ado to vnderstand them, and *S. Austine* confesseth them to be full of obscurity and most deep difficulties, howsoeuer they vnderstand the letter or language. And so *S. Basil*, and *S. Gregory Nazianzen* are reported to haue studied the Scriptures, before they durst preach, or teach others: and how will you haue a

Lib. 2. de Doct. Christian c. 6. & sentent. 79. Prosper.

poore craftes-man to vnderſtand them? eſpecially thoſe places which ſuppoſe the knowlege of the higheſt and moſt hidden myſteries of nature and grace, which are not learned but by long contemplation and ſtudy: or which depend vpon the propriety of the Hebrew, Greeke, or Latin phraſe, which cannot be vnderſtood but of thoſe which profeſſe the language? And of the Scripture not well vnderſtood, that all hereſies haue begunne, the holy Fathers do often aduertiſe. For example *Dauid George* had the Scriptures in his mother tongue, and yet he vnderſtood them ſo little, that he thought to proue himſelfe by them to be Gods ſonne, and the true Meſſias: to omit a thouſand other ſcandals that euery day in our countrey & other places, grow by this occaſion. Thirdly hence would follow that euery age almoſt, we muſt alſo change the tranſlation of the Bible: no language, almoſt, but once in an hundred yeares ſuffering

Hilar. in extrem. l. de Caſſian. Collat. 10. c. 2. 3. 4. & 5. Æneas Syluius de Origine Bohem. Epiſt. 1. Baſil. Greg. lib. 4 Dialog. c. 56.

r'ng great mutation. And it is not without especiall prouidence of God, that the Latin tongue hath endured so many ages vncorrupted. Fourthly the grauity, and maiesty of Religion, require the vse of that tongue which is most conuenient for Sacred Mysteries, which in good reason, cannot be the vulgar tongue: for as much as in the holy mysteries there are many particulers, which ought to be known to those only whom they do concerne, according to our Sauiours saying, that pearles are not to be throwne to swine, as diuers of the ancient Fathers also do teach vs. Wherupon is that famous reprehension of *S. Hierome*, that all sortes of people abuse the holy Scriptures: and that other renowned answere of *S. Basil* to the Emperours Clarke of his Kitchin, who would needs argue with that learned Doctor & great Maister of the world. *To thee, quoth S. Basil it belongeth to make good pottage for thy maister, and not to make a hocth potch of holy*

Chrys. ho. 24. in Math. Dionys. c. 2. & vlt. Eccl. Hierarch. Orig. ho 5. in Num. Basil. de Spiritu Sancto cap. 27. D. Hie. epist. ad Pauli num Theod. l. 4 hist. c. 17.

Scripture. Which reprehenſion, how often it might be vſed now a dayes in thoſe countries where it is with vulgar tranſlations profaned, I need not heere ſpecifie: the poore Miniſters, and Preachers being euery day ouerborne by Tapſters, and Taylers, and other ſuch illuminated Elders of their Congregation: the bible hanging almoſt at euery Ale-knights girdle; and no Tauerne ſo bad wherin *Geneua* Pſalmes do not ring; the Prophet *Ezechiel* being in euery weauers mouth, & the moſt profound reuelation of *S. John* is become euery Coblers Prophecy.

M. But what can you ſay to that obiection of the Aduerſary, 1. *Cor.* 14. where *S. Paul* ſeemeth to reprehended prayer in an vnknowne tongue: and that of the Prophet, *This people honoureth me with their lippes, but their harte is farre from me:* and eſpecially the end of diuine offices being the conſolation, and edification of the hearers?

D. Syr, this is not ſo: for the end

of diuine seruice in Gods Church is not to instruct the people, for to that end are the Sermons, and preahings appointed, by which meanes the people come to know all that hath beene read in the Ghospell: but the end of diuine seruice is the exhibition of due honour to God, which may be done, as well in Latine as in English. For the prayer of the Church is not made to the people, but to God for the people. So that it is sufficient, that God vnderstand it, though the people do not. And so we see the Church doth pray for those also that are absent, yea those that often would not be prayed for, as are diuers grieuous sinners. And in the old law, *Leuit.* 16. God commaunded, that the Priest entring the sanctuary shold pray for himselfe, and the people which remayned notwithstanding without, and neyther vnderstood, nor yet heard, nor saw what the Priest prayed for them; as it is manifest in the first of *S. Luke*, of *Zacharias*: and yet who

doubteth but their prayer was profitable to the people? Where-
Origen. hom. 20. in Ioan. Chrys. hom. 3. de Lazaro. D. Aug. l. 2. de doctr. Christi c. 9 & l. 6. de bapt. c. 25.
vpon both *Origen* and *S. Chrysostome* doubt not to say, that albeit a man do not vnderstand that which he readeth, or heares in holy Scripture, the very hearing or reading of it doth breed sanctimony in our soules. And *S. Augustine* sayth the same of euery priuate mans prayer: no otherwise then the Iewes vsed many ceremonies in the old Law which they neuer vnderstood, no more then our poore Countrey people do the Greeke and Latin, who, in all Catholike Countries haue bookes of priuate prayer in their owne language. And those places you alleadged make not for the purpose: the one, that is the Prophet speaking against Hypocrites; the other being vnderstood, when the prayer or Prophecy, wherof there is speach, is in a tongue that no body, where they liue, vnderstandeth, which can neuer fall out in the Latin. And yet euen then *S. Paul* confesseth, that his thankes-

kes-giuing to God is good, and therfore not without fruit, as *S. Chrysostome* doth there also expound it. And there is no doubt, but that place is especially vnderstood of giftes supernaturall, and extraordinaty, which here is not called in question. And this may suffice in my conceit for this matter.

M. You haue reason, and those who will see more herof, and of other Cõtrouersies not examined in this Instruction for breuity sake, and what els belongeth to the defence of Catholike Religion, lacke not learned writers of this tyme, who haue abundantly heerin laboured: and therfore I am content also to conclude, and giue ouer any further questioning with you in this kind.

FINIS.

A TABLE
Of the Chapters.

THe first Chapter, of the signe of the Crosse. pag.3.
The second Chapter, of the obligation and duties of a true Christian. p.8.
The third Chapter of the Creed. p.10.
The 4. Chap. of the Pater noster. p.65.
The fifth Ch. of the Aue Marie. p.72.
The sixt Chapter, of the ten Commandements. pag. 87.
The seauenth Chapter, of the fiue Commandements of the Church. pag. 130.
The eyght Chapter, of the seauen Sacramentes. pag. 159.
The ninth Chapter, of the seauen Capitall sinnes. pag. 218.

A BRIEFE AND COMPENDIOVS METHODE,

For the better, and more easy examination of our Conscience, for a Generall Confession.

Newly reuiewed, and augmented

BY

George Douley Priest.

Anno Domini, M.DC.XXXVII.

ADVERTISEMENTS FOR THE BETTER,

And more easy vse of this ensuing Examen.

AND FIRST,

How to serue thy selfe of the Numbers in the margent. §. 1.

1. THAT thou maist be holpen to make thy Confession with lesse difficulty, and more to thy contentment; I haue added in the margents, certaine Numbers, which distinguish the points of the Examen, as thou maist see.

2. So as when thou wilt examine thy conscience, for thy Generall Confession; read ouer the said points with attention, passing without stay by such as belong not to thee. And in the rest

where thou ſhalt find thy ſelfe to be guilty; note in a paper a part, the number which thou findeſt in the margent of euery point: and then with reflection vpon the places where, the persõs with whom, and the occaſions in which thou haſt ſinned, ſince thy laſt Generall Confeſsion, or from thy infancy (if thou doeſt make a Confeſsion of all thy life) call to memory as neere as thou canſt, how often thou haſt offended God, by worke, word, or deliberate conſent, in that kind of ſinne, which thy number doth ſhew: or haſt omitted wilfully, and without neceſsity, or lawful cauſe, the Commaundement by which it is prohibited. And as a prudent honeſt Marchant, or whoſoeuer, were bound to giue account, would (in like occaſion) gather faythfully, out of his bils, and note-bookes, what debts he owed: So muſt thou deduct the totall ſumme, how often thou haſt offended in that kind of ſinne, more, or leſſe, as thy memory will ſerue thee.

3. Yet

3. Yet this muſt be done without ſcruple, and anxiety of mind, for thou dealeſt not with a wrangling Auditour, but with a merciſull Lord and Father, who wilbe content with thy owne account, if it be honeſtly & carefully made with ſuch morall diligence, as thou art wont to vſe in other things of moment. And he requireth this of thee as hath byn ſaid, not to exact, but to pardon thy debt, when he ſeeth thee hartily ſory for that which is paſt, and for the preſent deſirous, and ready to ſatisfy all thou canſt, and reſolueſt to amend, and do thy duty in time to come.

4. Hauing therfore, ſatisfied thy ſelfe in this manner, that the ſumme which thou haſt gathered of thy ſinnes is iuſt; ſet it downe in the paper which thou haſt prouided, as is ſaid, ouer againſt the other number of the Booke, which before thou hadſt written, and theſe two nnmbers, without any more writing, will teach thee how often thou haſt tranſgreſſed

in

in that kind of ſinne. Which done, thou maiſt paſſe to the next point following in thy booke, & do the like: and ſo forward from point to point, vntill thou haſt paſſed ouer all the Examen, noting only in thy ſaid paper the numbers of the booke, and of thy collection, as hath byn ſaid.

5. Now hauing runne ouer all the points of the printed Examen with this obſeruation, thy ſaid paper, ſo noted with the numbers, layeth before thee the ſumme of all thy ſinnes, to be watered with teares, and confeſſed: the one ſort of numbers directing thee to the kinds of ſinne, in which thou haſt fallen, ſpecified in thy booke; and the other number telling thee how often thou haſt offended God in euery kind of ſinne, by thought, word, worke, or omiſſion, as hath been ſaid.

How Gods Iuſtice and mercy concurre admirably, in the Sacrament of Pennance. §. 2.

THis diſtinction of Thought Word, Worke, and Omiſſion muſt guide thee in all thy Confeſſion, that it be entirely and particulerly made, for as much as thou canſt remember, as hath been taught thee aboue. For notwithſtanding God be mercifull more then man can imagine, when we giue place to his mercy: yet on the other ſide, he is no leſſe exact in iuſtice, and good Order, as thou mayſt ſee in all his workes, and wilbe punctually obayed in whatſoeuer he commaundeth: for he commaundeth nothing lightly or in vayne, but only that which is neceſſary, or conuenient to be done.

2. And therfore notwithſtanding he could (if he pleaſed) forgiue our ſinnes in groſſe, & without any more ado (as the Proteſtants

ſtants and other ſectaries fooliſhly preſume:)and of himſelfe is more inclined to pardon, then to puniſh; and needeth not to be informed by vs of the ſinnes which we haue committed, for he knoweth them better then our ſelues before we confeſſe them: Yet ſuppoſing that we haue ſinned, the dignity of his perſon, the order of his Iuſtice, and many conueniences partly touched aboue, oblige him to exact of vs Humiliation, Sorrow, and particuler Acknowledgment of our Faults, true Purpoſe of Amendment, and Satisfaction in proportion of the debts we owe, and our poſsibility to pay them. Though on the other ſide, when we do our duty, and ſincerely what we can, he tempereth the rigour of his Iuſtice, giuing vs liberally out of his owne treaſure, where with to make vp our accounts.

3. For otherwiſe all that we were able to pay him (though it were with eternall puniſhment) were not inough to ſatisfy duely for

the

the debt of one mortall ſinne; as we ſee by the puniſhment of the Diuels. To which puniſhmẽt, & the like damnation we ſhould haue beene ſubiect for euery mortall ſinne, no leſſe then they, if we had not beene mercifully redemed, and that our pennances, ſufferings and workes of ſatisfaction receyued not value, and dignity from the merits of *Chriſts Ieſus*; who only as God and man could worthily counterpoiſe the heauines of many ſinnes againſt God, and make our works (vnſufficient and little worth of themſelues) capable of ſatisfaction, and meritorious. And the miſunderſtanding of the Catholike Truth, touching thispoint of doctrine, hath beene, and is occaſion to our ignorant Aduerſaries to fall into many errors.

4. This is as much (Chriſtian Reader) as is heere to be remembred, wherby to help thy ſelfe with this Examen, and vſe of the numbers, which will direct thee, as an *Index* to find out thy ſinnes,

at

at leaſt ſuch as be common to all Eſtates, and in which men vſe to fall oftener, ſome in one kind, and ſome in another.

Of another particuler Examen, which euery one muſt make for himſelfe. §. 3.

BVT now beſides this generall Examen, thou muſt make another for thy ſelfe, by help of thy learned and prudent Confeſſour, to find out the faults incident to thy particuler Perſon, Eſtate, Office, and manner of life, of which thou muſt alſo accuſe thy ſelfe.

2. As if thou be a Prince, or Magiſtrate, (beſides generall ſinnes common to other men) thou muſt examen thy culpable Negligences in the Gouernment of thy ſubiects (for one may be a good man, and an ill Gouernour,) of Oppreſſion, Tyrannies, Vſurpation, and the like, done by thy ſelfe, or by thy Authority, Commande-

mandement, or Permiſsion; which are peculiar ſinnes of Great men, as Corruption and Partiality of Iudges; Vſury & Deceit in buying and ſelling of Merchants, & ſuch like. All which belong alſo to the integrity, and perfection of this Sacrament, in the ſubſtance ther-of; as hath beene taught before in this Inſtruction.

Of Diſpoſition required, in the vſe of this Sacrament, deteſtation of our ſinnes paſt, and purpoſe to offend no more. § 4.

NOtwithſtanding that ſomwhat hath beene touched before about the Diſpoſition required for this great, and neceſſary worke: yet in this place, and occaſion, there reſteth ſomething to be aduertiſed.

2. It is a great, or one of the greateſt, & moſt important workes we haue to do in this life, to rid our ſelues of ſinne betymes, & to go into the high way to Hea-

uen

uen as ſoone as we can, leaſt if we differ it, we may beginne to late; for no man hath priuiledge, or knoweth with certainty (how young ſoeuer he be) that he ſhall liue till to morrow: for this ſecret God hath reſerued to himſelfe, who prolongeth, and ſhortneth mens liues many times out of the ordinary courſe of nature. And ſo we read in the Prophet, *that bloudy harted men, and double dealers, ſhall not enioy the halfe of their dayes*, which otherwiſe Nature might haue giuen them. For ſuch kind of people are not worthy, nor permitted to liue, but for the exerciſe and increaſe of merit in others, or to giue them time to tell, and correct their faults, or to fulfill the courſe of Gods prouidence, and iuſtify the more his iudgment, if they do not amend.

Pſal. 54.

3. On the other ſide, the diligence and preuention, which Catholikes vſe for their remedies againſt ſinne, is neceſſary, becauſe we cannot giue lawes to God in the manner of our Saluation, but

must obserue those which he (with his diuine wisedome) hath appointed, and left in his Church to be kept; notwithstanding the fancies, and fables of *Jacke Daw*, and *John a Noxe*, & all the trimme Tales that ignorant babling Ministers of the new Ghospell can tell vs to the contrary, that we may (forsooth) be merry and make good cheere, without care of the reckoning; for that Christ with his passion hath payd for all.

4. No doubt but this inuention, and manner of iustification which the Protestants imbrace, were better cheap, and easy to be done, as they lay it downe, if they were Law-makers, or their warrant were any thing worth. As it were farre easier for one, who had necessity to passe the *Alpes*, to be carried in a Coach, or other waies, then to labour, pant, and sweat vp and downe the Hils on foote. But if the wayes and passages be so straight, as they admit but one footman at once, and that all of necessity must passe, vnder payne

of death: I ſuppoſe the fatteſt Proteſtant, or Puritane in England, though he were a Biſhop, would caſt off his cloake, and if need were his doublet alſo, and ſcamble vp the Hils the beſt he could, although on all foure, rather then to ſtay behind.

5. And all the dreames of *Martin Luther*, and his followers, whence theſe other good fellowes haue taken their doctrine, contrary to the true and lawfull vſe of this Sacrament, are fitter for Ale-knights, as the Authors were, then for ſober men that haue care of their ſaluation; and eſpecially for ſuch as would be called Deuines. For in good Engliſh, they are but reckonings (as our Prouerbe ſayth) of drunken-men without their hoſt, meere ignorances for want of learning, & manifeſt deuiſes of the Diuell, to delude ſimple people, and make them looſe the benefit of *Chriſt* his paſsion, and bloud: which we muſt receaue in ſuch manner, as he hath ordayned, and left it in his

Sacra-

ments, if we will haue it; as we do infallibly receiue it, in this of Pennance, when the fault is not ours.

6. But there be two circumſtances neceſſarily to be obſerued on our part, that we may the better, and more aſſuredly obtayne the effect of this holy Sacrament: The one, that we procure hatred and deteſtation of the ſinnes, which we are to confeſſe: for otherwiſe it were a mockery, to aske pardon of him whom we haue offended, and knoweth all our intents, if we were not ſory for the fault we had committed. And this ſorrow muſt be, not only for the enormity, and foulenes of the ſins in themſelues, though they were not punishable, or for the loſſes which they bring vs, or the obligation of eternall, or (at leaſt) temporall puniſhment which we incur, as often as we ſinne; but eſpecially, and aboue all (as hath beene ſaid) becauſe our ſinnes are ſo many tranſgreſsions of our duety to God, againſt his holy law

law and will, and offending of so bountifull a Lord and Maister, whom all other creatures serue so readily, and so exactly, as may be seene. And only wicked men, and Diuels disobey and resist, to their owne perdition; hauing more obligation to loue and serue him, then all the other Creatures. And this may suffice, for the first disposition.

7. The second then, proceedeth necessarily from this (if we haue detestation and horrour of sinne, (in the degree we ought) with a firme and immutable purpose not to offend God any more, *nor to returne to our vomit*, (as the Apostle *S. Peter* casteth it) *nor wallow againe in the same filth, and puddle*, out of which we are deliuered by the mercifull hand of God, and washed (in this Sacrament) with the most pretious bloud of *Christ* our Sauiour. And for want of these dispositions, (alas) many that come to this Sacrament, either receiue not pardon & grace, as they should, if they came well

2. Pet. 2.

dispo-

disposed: or if they do, the vertue of this Sacrament supplying the defect of perfect Contrition, yet they fall againe easily, with the first occasion, because they were neuer truly and hartily penitent of their sinnes; nor euer confessed them as they should.

The necessity of some retirement, and recollection, when we will make our Generall Confession.

§. 5.

NOw to obtaine of Almighty God these said dispositions, which haue much latitude, (and the more degrees we can get of them, so much the better) we must cooperate on our parts the best we can, as in all other his gifts, naturall and supernaturall, for the most part is required. For to the end, that we may cōcurre with his diuine prouidence, he giueth vs Capacity, Lawes, Counsell, Direction, and his creatures to help and serue vs

when we haue need: yet ſo, as we muſt procure them by ordinary meanes, and prepare them as our need requireth and vſe them euery one according to their kind; and ſo (to omit other examples) though he will haue vs liue in the manner we do, yet ſince he hath giuen vs ſuſtenance, diſcretion, & handes, he doth not put into our mouths, the meate which we muſt eate, but will haue vs to prepare it, and dreſſe it, and it muſt coſt vs both care and labour, if we will haue it.

2. Conſidering therfore the volubility of mans mind, the infirmity of his nature, the force of ill cuſtome, and of our owne paſſions and ſenſes, the perill of ill Company, and example of others; but aboue all the extreme malice and ſubtility of the Diuell: Wiſemen, who haue care of their ſoules, and know the benefite they may receiue by this Sacrament, when it is carefully, and with deuotion receiued, vſe to retire themſelues from all other buſi-

neſſe

nesse and cogitations, before they make their Generall Confession, and alone, at leasure, & with God and themselues, contemplate, and weygh for some dayes togeather, the Maiesty and Greatnes of this absolute Monarch, and King of Kings, whom thy haue offended; the inuiolate order of his Prouidence, and Iustice; their owne innumerable dutyes & obligations to serue and loue him aboue all, as the most worthy of our loue; the foulnes of sinne in it selfe; the dignity of vertue although it had no reward; the greatnes of continuance of punishment, or ioy, which by due order of iustice, are infallibly to follow after this life to euery man, according to his desert, and the like. Which things so considered with your selues in the presence of God, and with supernaturall light (such as commeth immediatly from him, & he vseth to giue when we with humility, and true repentance examen and beweyle our sinnes, in his diuine presence) appeare to be of a farre

different quantity and colour, then when they be cõsidered only in generall, superficially with ordinary light of reason, and naturall discourse.

3. And therfore, no man should be such a niggard with God Almighty, and himselfe, as not to spare one day euery yeare (amongst so many as he spendeth idly, or in other occupations, that import him lesse) or at least one day in his life, if he can, or will do no more, to make his Generall Confession once well, and to rid his conscience of scruples, and disburden his soule of the wayght and perill of his sinnes past, disposing in such manner of the rest of his dayes, with prudent and necessary rules of good life, as he may (by Gods grace) assure his euerlasting saluation. For otherwise what doth it auayle thee, to haue liued a thousand yeares, and enioyed all the honours, riches, & pleasures of this transitory world, that must haue an end, & for thee endeth to morrow next; if thou

dye

dye in mortall sinne, and be separated from God, and damned for euer. From which misery, God of his mercy deliuer thee: *For what doth it auayle a man to gaine the whole world, and loose his owne soule? or what exchange will a man make for his soule?* Mat. 16.

What is to be considered, and done after thy Generall Confession. §. 6.

1. THis businesse being to be done but once, (for the more part) in a mans life, though many for their deuotion and greater comfort, vse to doe it from yeare to yeare, as Stewards make vp their accounts with their Maisters, & Merchants with their Creditours, and the like. And for that it is the foundation, as it were, and ground-worke of all a mans future good successes for euer; it importeth him to do it, as well as he can, and after to build accordingly; procuring to imprint into his iudgement and will, such ne-

ceſſary vertues and principles of good life, as may ſerue him for a guide in all his actions, for the time to come: and (as it were) to die his ſoule in grayne ſo deeply, by the true knowledge and loue of vertue, as it fade not afterwards; nor the Diuell, the World, and the Fleſh (withall their power and deceits) be able to ſtayne it any more, with conſent to any grieuous ſinne.

2. The firſt degree to ſaluation, is to get out of ſinne, and to paſſe from the ſtate of damnation, to the ſtate of Grace; which is the point we haue treated of, to be done in the Sacrament of Pennance, with the helps to facilitate it, which we haue propoſed. But our infirmity and the force of our Aduerſaries conſidered, it is not inough for vs to get out of the pit, if we ſtād ſtil vpon the brimme therof, and retire our ſelues no further from it. For remayning neere the occaſions, we are ready to be caſt againe with euery blaſt, vntill we haue with-drawne our ſelues

ſelues wholy from the cauſes of our former ſinnes, ouercome our ill Cuſtomes, and by the vſe of vertue, and the Grace of God, haue gotten ſuch habituall feare, and loue of God in our heart, as (by his aſsiſtance and goodnes) we are ready rather to looſe all we haue, or may haue in this world, and life it ſelfe if need be, then deliberatly to commit any more the leaſt mortall ſinne; which may be called the *ſtate of Conſtancy*, and is the firſt degree or ſtep to Heauen.

3. The ſecond degree is, with the ſame reſolution, not to go any more, for any thing in the world, backward; but ſeeke to go forward in vertue, as much as we can, and with euery occaſion to gayne ground, and come nearer to God Almighty, and ſerue him euery day better and better: which is the ſecond degree of progreſſe, or Aſcent.

4. The third is, not to be content with euery ordinary increaſe in vertue, but to purpoſe & procure earneſtly by all conuenient

meanes, to get vp euery one to the higheſt perfection, and ayme at the heroicall and perfect excellent vertues of his eſtate: the marryed man in his, the Prieſt in his, the Religious man in his, euery one according to his profeſſion, office, or rule, as men vſe to do in other things indifferent, and of leſſe importance; as the Paynter, the Phyſitian, the Lawyer, and the reſt.

5. Where is to be noted, that notwithſtanding diuers Saintes, guided and inſtructed by the Holy Ghoſt, haue found out, and left to their ſucceſſours, diuers formes and meanes to facilitate the way to perfection, and to get all vertues in higher degrees; ſome by flying from occaſions of imperfection, and others by ouercomming them. Wherupon haue followed the different rules, habits, and names of Religious Orders (all which profeſſe the ſtudy of perfection, and are ſo many ornaments of Gods Church, and Caſtles of refuge, for all ſorts of natures,

tures, complexions, qualities, and conditions of Christian people of both sexes, that aspire to cleanesse of heart, perfect Charity, & particuler friendship and familiarity with Almighty God:) yet besides these, euery other Estate, aswell Ecclesiasticall as Secular, from the highest to the lowest, in all Christian Common-wealths, hath his particuler excellency and perfection, which all those who be of that Estate, ought to know and aspire vnto. As the Prince or Magistrate to excell in prouidence, and zeale of the common good: The subiect in confidence, and conformity &c.

6. And all Estates (whether they be Ecclesiasticall or Secular) high or low, are bound to procure this generall Christian perfection; which consisteth in the profession of true fayth, in the loue of God aboue all things, and of our neyghbour as our selues; and in the exercise of all other true Christian vertues, as of confidence in Gods mercy, as he hath appoin-

ted vs to receiue it; of Iuſtice towards all men; of Temperance & modeſty with our ſelues; patience in aduerſity; of humility, and the like, that be common to all eſtates and degrees, and neceſſary for all men, as it is for all to auoid the contrary vices, and whatſoeuer any way belongeth, or inducеth to ſinne.

7. This Chriſtian perfection, taught by Chriſt our Sauiour, & his Apoſtles, indifferently to all Chriſtians, as may be ſeene in the Ghoſpell, and Apoſtolicall writings and Traditions, we are all bound to haue (at leaſt in deſire) and to procure it in effect, with all poſsible diligence, as much as humane infirmity will permit; and to aſcend, and go forward in the degrees aforeſaid, ſignified by theſe wordes of the Holy Ghoſt: Prou. 4. *Iuſtorum ſemita, quaſi lux ſplendens procedit, & creſcit vſque ad perfectum diem*: The way of iuſt men (ſuch as loue God, and ſerue him in truth) is like the morning light, which goeth forward, and increaſeth

seth till it come to the brightnes of midday.

8. And they which attaine to this purity and brightnes (as by Gods assistance many do, though in different measure in euery estate of the Catholike Church) such are in the next disposition, and degree to heauen, when they shalbe called out of this miserable world: and may with farre better ground, hope to come thither, by Gods mercy, hauing followed *S. Peters* rule, and *made their vocation and election certaine by many good works, done in grace, and for the loue of God*, then the poore silly Protestant, or Puritan, who hath no good worke at all that may auaile him for eternall saluation: nor any other title, to hope for mercy or reward, when he commeth to dye, but a solitary, fruitles, imaginary fayth, or presumption, supported only with erroneous interpretation of some text of Scripture, ill vnderstood, and violently drawne out of all purpose and sense, to confirme (in ap- 2. Pet. 1.

parence) that which indeed neither is, no can be true; an old deceit of the Diuell, euen since the Apostles times: in whose dayes also were found some idle braynes, that full of pride, ambition, and errour, *interpreted the holy Scriptures, which they vnderstood not, to their owne perdition, and of others.* 2. Pet. 3. As the dreame of *Iustification by only fayth*, suggested by the same common Enemie, to a dissolute *Apostata* Friar, who if he had had either sparke of grace, wit, or honesty, would not haue runne out of his Religion, as he did, and for the excuse of his owne sinnes, opened a way to ignorant sensuall people, to runne headlong to damnation, vpon this supposed ground, or weake (God wot) and slender Warrant, whereupon to set vp a mans rest, and aduenture his soule, especially at the time of his death, when the last errour can no more be remedied. For as the tree falleth, to the east or the west, so it must lye. And as we end this life, in the state of grace (which

cannot

cannot be out of the Catholike Church) or otherwise; so must we liue in the next, in felicity, or in payne for euer.

9. But this may suffice for the present, remitting to a particuler treatise, what is to be obserued in the recollection aboue mentioned, as well for those which haue time to spare, as of others which haue lesse: and what rules, and directions are conuenient, and how they are to be practised, by such as desire to liue, & dye in the grace of God.

A BRIEFE MANNER TO EXAMINE

The Conscience, for a Generall Confession.

BEFORE we begin the Examen it selfe, we must vnderstand some few things which may help vs for the better performing of so great a matter, as this is to make a good Confession.

1. And first of all, we must take it in hand, as a matter whereof dependeth the peace, tranquillity, & security of a good Conscience for all our life after: and therfore it behoueth vs to examine our Conscience with great care, and exactnesse.

2. Secondly he that maketh his Confession, must necessarily haue Con-

Contrition, or at least Attrition: that is, sorrow and detestation of sinne committed, because it is an offence of God whom we loue aboue all things: or for that sinne causeth the emnity of God & our eternall damnation: with a firme purpose of changing our life, and not offending God any more hereafter mortally. And for want of such a purpose, and true hatred of sinne when we come to Confession, many tymes our pennance is vnperfect: and the cause why men fall often and reiterate the same sinne; is because they neuer had sufficient notice of the enormity and misery of sinne; nor due hatred, and abomination of so great an euill: nor (consequently) so firme a resolution and purpose as was necessary, to auoyd it.

The Act of Contrition heere mentioned, you make thus, or the like.

O My Lord Iesus-Christ, true God and man, my Creatour and

and Redeemer, you being whome you are, and for that I loue you aboue all things; it grieueth me from the bottome of my hart, that I haue offended your diuine Maiesty: Loe heere I firmely purpose neuer to sin any more, and to fly all occasions of offending you: and to confesse my sins, & fulfill the Pennance which shalbe enioyned me, for the same. Moreouer for loue of you, I do freely pardon all my enemies: And do offer my life, wordes, and workes in satisfaction for my sinnes. Wherfore I most humbly beseech you, trusting in your infinite goodnes and mercy, that by the merits of your most precious Bloud, and Pasion, you will pardon me, and giue me grace, heerafter to amend my life, and to perseuere therin vntill death. *Amen.*

3. Thirdly our Confession must haue these conditions: first, it must be entire of all the mortall sinnes which a man hath committed, and can cal to remembrance after examining of himselfe: expressing

euery one particuler, in kind, and number, and all ſuch circumſtances as do eyther change the kind or number of the ſinne. And if he doth not diſtinctly remember the number, he ought to tell it a little more, or leſſe, as he can remember, or at leaſt how long tyme he perſeuered in that ſinne: if he fell into it vpon euery occaſion, and how often, more, or leſſe, the like occaſions were offered.

4. The ſecond condition is, that the Confeſsion be Iaythfull, that is, true and ſincere, not ſparing to tell any ſinne which a man hath committed, nor accuſing himſelfe of thoſe which he hath not committed; but telling the doubtfull things as doubtfull, and the certaine as certaine. It muſt alſo be playne and ſimple, not artificially compoſed: without excuſe, couering or diminiſhing any thing at all, making his rekoning that he confeſſeth his ſinnes to God, who already knoweth them, although his Diuine will be that we confeſſe them to the Prieſt, as

to

to his ſubſtitute and our Iudge, and receaue the pennance due therunto: wherof one part, and not the leaſt, is the ſhame & confuſion to acknowledge our fault. Which notwithſtanding is a thing ſo founded in reaſon and iuſtice, as the very Heathens of good vnderſtanding did perceaue the conuenience, and neceſſity of that, which Chriſt our Sauiour hath inſtituted for the remiſſion and remedy of ſinne in this Sacramẽt: and ſo one of them ſaid, *Innocentiæ proxima eſt humilis Confeſſio*. That is; the firſt degree of Innocency is, not to offend: but when offence is committed, the next that is required, is, that the offender do humbly acknowledge and confeſſe his fault. And whoſoeuer reflecteth vpon himſelfe being offended, will find that, by inſtinct of nature and iuſtice, he requireth as the firſt diſpoſition for pardon, that the offender, though he be his owne brother or child, acknowledge that he hath done amiſſe, and be ſory for it; and haue

purpoſe

purpose not to do the like any more. Which is in substance, that which God Almighty, as a most carefull Father, requireth of all Catholikes, as of his chosen and beloued children: mingling iustice and mercy in this Sacrament (as in all other his workes) to facilitate our saluation, in such manner as is most conuenient for vs.

5. The third condition is, that it be with obedience: that is, that the penitent haue purpose to do whatsoeuer shalbe imposed him by his Confessour: to accept the remedies for his sinnes, which shalbe prescribed, and to auoid all the occasions of sinnes which he shal forbid him: likewise to make restitution and satisfaction, when there is obligation iustly to do it: and finally to accept the pennance giuen him by his Confessour.

6. By all which we see, that it is necessary that we disclose faythfully our sinnes in this Sacramēt, which is a tribunall of iustice that God hath left in his Church, for the

the remedy of ſinne and comfort of ſinners: where the iudge being man, cannot know the ſecret offences but by the declaration of the offender himſelfe, nor proportionate the ſentence and remedie which according to Iuſtice and Prudence, he is bound to giue, but by way of the penitents confeſsion, who (as experience teacheth) doing his duety, findeth ſo great comfort & aſsurance (founded in *Chriſts* word and promiſe which cannot fayle) that his ſins be forgiuen him as often as he receaueth abſolution from the Prieſt lawfully authorized, that no comfort in this world is comparable to it. And hereupon it commeth, that Catholike men, the more learned and wiſe they be, and the more care they haue of their eternall ſaluation, and to keep themſelues in Gods grace, ſo much more often do they frequent this holy Sacrament, ſome euery moneth, ſome euery week, yea and ſome euery day, for the admirable fruites, benefites, and

com-

comfortes they find in it.

7. And heere commeth to mind, a notable obseruation, made of this matter, by the first Christian baptized in *Japonia*. His name was *Bernard*, a man without much learning, but of extraordinary prudence and capacity; and therfore was sent to informe the Pope, *Paulus IIII.* of the progresse of Christian religion in those Countryes. This man by his owne experience obserued, that he had no feare nor shame to conuerse with any man, that knew not his secret sinnes: but if by occasion, he shold come to know them, that then he should be ashamed, and feare his presence. But as he said to a confident friend of his (of whom I had this & many other notable things concerning the same person:) he found the quite contrary with his Confessour, whom he said he feared, and was loath to come neere him before he knew his sins; but after his Confession, he feared him no more, but loued him aboue all the rest, & desired to be al-

ways

wayes in his company.

8. By this effect of the Sacrament, which he greatly admired, he inferred, that it must needes be a worke more then humane, that was able to conquer and change a mans naturall affection so much, in the most difficult matter. And in truth there can be required no greater proofes of the Diuinity of *Christ*, and that the Christian Catholike Religion is of God, then that our Sauiour being so wise, as the very Iewes his Enemies cannot but acknowledge, would command such as were to be his disciples, amongst other things that passe mans capacity & strength, to pardon and loue their enemies, and confesse their secret sinnes.

9. Lastly when we begin our Confession, we must kneele downe reuerently vpon our knees, for humilities sake, as in the presence of God, at one side of the Priest: and hauing made the signe of the crosse aske his benediction: saying *Benedic Pater*: And afterwards beginne

ginne our generall Confeſsion in Latin, in this manner following: or in Engliſh, if we cannot read Latin.

CONFITEOR *Deo Omnipotenti Beatæ Mariæ ſemper Virgini, Beato Michaeli Archangelo, Beato Ioanni Baptiſtæ, Sanctis Apoſtolis Petro & Paulo, omnibus Sanctis, & tibi Pater: quia peccavi nimis, cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa.*

Ideo precor Beatam Mariam ſemper Virginem, Beatum Michaelem Archangelum, Beatum Ioannem Baptiſtam, Sanctos Apoſtolos Petrum & Paulum omnes Sanctos, & te Pater, orare pro me ad Dominum Deum noſtrum.

In English thus:

I Confeſſe to Almighty God, to the Bleſſed Virgin Mary, to the Bleſſed S. Michael Archangell, to the Bleſſed S. Iohn Baptiſt, to the Holy Apoſtles S. Peter & S. Paul, to all the Saints, and to you my Ghoſtly Father, for that I haue grieuouſly offended in thought, word,

word, & deed, through my fault, my fault, my moſt grieuous fault. Therfore I beſeech the Bleſſed Virgin Mary, the Bleſſed S. Michael Archangell, the Bleſſed S. Iohn Baptiſt, the Holy Apoſtles S. Peter and S. Paul, all the Saints in Heauen, & you my Ghoſtly Father, to pray to our Lord God for me.

¶ Where it is to be noted, that ſome ſay all the *Confiteor* before their Confeſsion: and others (perhaps better) do deuide it into two parts; firſt til they come to theſe words, *My fault &c.* Where Catholique people vſe to knock their breſt, in ſigne of repentance & ſorrow; and then go forward with their confeſsion. Which being ended, they conclude with the wordes following: *Therfore, I beſeech the Bleſſed Virgin &c.*

A BRIEFE EXAMEN VPON THE TEN Commaundementes for a Generall Confession.

Of the first Commaundement: that is, Of honouring God aboue all things.

CONCERNING *Faith*: If he haue beleiued whatsoeuer the holy *Roman* Church beleiueth: or to the contrary hath had any erroneous opinion: or with wordes, and exteriour signes, hath made shew of any Heresie, or Infidelity, or committed any act contrary to the true honour, and adoration of God.

If he haue been ouer-curious,

to ſearch into matters of *Fayth*, meaſuring them with human reaſon. Or if he haue doubted of any article of the ſame.

3. If he haue kept Bookes, either written by Heretikes, or for any other reſpect, forbidden by the Church.

4. If he haue learned the prayers, and other neceſſary things, which euery Chriſtian is bound to know: as are the Commaundements of God: and the principall myſteries of the Fayth.

5. If he haue giuen credit to any ſort of Superſtitions, Enchantments, diuinings: or vſed them either by himſelfe, or by meanes of others.

6. If he haue procured by way of Lots, to find out any Theft, or to know any ſecret thing.

7. If he haue caried about him ſuperſtitious writings for his health, or for any other end: or hath induced others to do the like.

8. If he haue giuen credit to dreames, or ſooth-ſayings, taking them as a rule of his actions.

If,

If, for too much presumption of the mercy of God, he hath committed any sinne, or perseuered in euill, and differred his amendement. 9.

If in aduersities he hath had more confidence in creatures, and in worldly helpes, then in God. 10.

If, for too much distrust of the mercy of God, he hath despayred of amendment of life, or of the remission of his sinnes. 11.

If he haue murmured against God, as though he were not iust, or blamed his prouidence. 12.

If, for feare or other humane respect, he hath had mind to offend God, or not to do that which he was bound vnto for his seruice. 13.

If he haue cursed, or blasphemed God, or his Saints, or other Creatures: and he must expresse the blasphemies which he hath spoken. 14.

If he haue exposed himselfe to any daunger of mortall sinne: or taken delight of any sinne done in time past. 15.

26. If he haue perſecuted, or iniu-
red with words any vertuous per-
ſons: detracting their good wor-
kes, or being cauſe that they leaue
them: and in particuler, if he haue
diſſwaded, or hindred any from
entring into religion, or from any
other act of vertue.

Of the ſecond Commandement;
Of taking the Name of God
in vaine.

27. IF he haue ſworne that which
was falſe, knowing it to be a
lye, or doubting, although it
were in ieſt, or in matter of ſmall
importance.

28. If he haue ſworne to do any
lawfull thing, which afterward he
hath not obſerued; or had not in-
tention to performe it, at that
tyme in which he did ſweare.

29. If he haue beene cauſe that any
did ſweare falſe, or not obſerue
the lawfull oath which he made.

30. If he haue ſworne in manner
of curſing: as men are wont to ſay,

If

If I do not such a thing, let such, or such euill happen vnto me.

If he hath sworne to do any euill, or any thing which was a sinne, or not to do any thing which was good. 22.

If in iudgment he hath sworne false, or being asked by order of Law hath not answered agreably to the intention of the Iudge: or hath counsailed others to do the like. In which case, not only he sinneth mortally, but if there followed therof any harme of his neighbour, he is bound to restitution. 23.

If he haue had a custome of swearing often without consideration, or care to know if it were true, or false. 93.

If he haue made a vow to do any good thing, & hath not cared to performe it: or hath deferred ouermuch the execution therof. 94.

If he haue made any vow with a mind not to fulfill it. 95.

If he haue made a vow not to do any good thing: or to do any euill thing, or for an euill end. 96.

Of the third Commandement; Of ſanctifying the Holy-dayes.

27. IF he haue not obſerued the holy dayes, but either done himſelfe, or commaunded others to do ſuch workes as are prohibited by the Church: or conſented vnto thoſe which do the like.

28. If he haue omitted to heare a whole Maſſe vpon Holy-dayes commanded to be kept without lawfull cauſe, or hath been cauſe that others did the ſame.

29. If being preſent at Maſſe vpon any Holy-day commanded, he hath beene (for a notable tyme) voluntarily diſtracted, by talking, laughing, or buſying himſelfe in impertinent things.

30. If he haue not procured that thoſe which be vnder his charge do heare Maſſe vpon the Holy dayes.

31. If he haue not gone to Confeſſion, at leaſt once a yeare, or haue not procured that others of his

his charge haue done the same.

If he haue gone to Confession, without necessary examination of conscience, or without purpose of leauing any sin: or of shamefastnes, or other human respect hath concealed any sinne, which is a most grieuous sacrilege; for he lyeth not to man, but to God. 32.

If euery yeare at Easter he hath receiued the Blessed Sacrament of the Altar, and that with conuenient disposition. 33.

If with conscience, or doubt of mortall sinne, he hath receiued, or ministred any Sacrament of the Church. 34.

If he haue fasted the *Lent*, *Vigils*, and *Ember* dayes, being bound therunto: or if on such dayes he hath eaten prohibited meates, or beene cause that others did the same. 35.

If for gluttony he would not haue regarded to do against any commaundment: or if he haue eaten or drunke ouer largely, with notable detriment of his health: or if voluntarily he hath been drunke. 36.

37. If he haue violated the Church with any carnall ſinne, or with bloud-ſhed.

38. If he haue incurred any Excommunication: or whilſt he was excommunicate, hath receiued any Sacrament, or been preſent at the holy office of the Church: or if he hath conuerſed with Excommunicate perſons, or ſuch as were ſuſpected of Hereſy, in caſes prohibited.

39. If he haue done any iniury, or irreuerence to holy Images, Reliques or any other ſacred thing.

40. If being bound to ſay his office he haue omitted it wholy, or any part therof: or in the ſaying of it beene voluntarily diſtracted.

41. If for ſlouth or negligence, he hath left vndone any good worke to which he was bound.

Of the fourth Commaundement:
Of honouring our Parents.

42. IF he haue borne little reuerence to his *Father*, or *Mother*, deſpiſing them, or offending them,

them, with deedes, or iniurious words.

If he haue cursed his Father or mother, or detracted their good name, or dishonoured them in their absence. 43.

If he haue not obeyed his parentes or superiours, in iust matters, and such as might result to notable detriment of the family, or of their owne soules. 44.

If when his parentes haue been in necessity, he hath not succoured them, if it were in his power. 45.

If deliberately he haue desired their death, that he might haue the inheritance &c. 46.

If he haue not fulfilled their Testaments, and last Wills, after their death. 47.

If he haue loued his parents, children, or kins-folkes in such sort, that for their loue he hath not cared to offend God. 48.

If he haue not obserued the iust lawes & decrees of his superiours. 49.

If he haue detracted, or spoken euill of Superiours, Ecclesiasticall or Secular, of Religious persons, 50.

52. If he haue not succoured the poore if he could, especially in extreme or grieuous necessity: or if he haue been sterne, or cruell vnto them, treating them sharply with words, or deeds.

53. If those which be fathers and mothers, haue cursed, or wished euill vnto their children.

53. Also if they haue brought them vp as they should, teaching them their prayers, and Christian doctrine, and reprehending and correcting them, especially in matters of sinne, and occupying them in honest exercise, to the end they be not idle, & take some euill course, or want meanes to liue.

54. That which is said of Children is vnderstood also of seruants, & others of the family, of whom care is to be had, that they know things necessary, and obserue the commaundements of God, and of the Church.

Of

Of the fifth Commaundement: Thou shalt not kill.

IF he haue caried hatred towards any person, desiring to be reuenged: and how long he hath stayed therin. 55.

If he haue desired any mans death, or other great euill or domage in his body, or good name, honour, temporall or spirituall goods. 56.

If he haue been angry with any person with intention to do him harme, or to be reuenged of him. 57.

If contending with others, or in any other sort, he haue striken, wounded, or killed; or commaunded, or consented vnto others to do the same: or (being done by others) approued it, or giuen aide, counsaile, or fauour therunto. 58.

If hauing offended others, he hath refused to demaund pardon, or reconciliation: or haue not sufficiently satisfied for the offence. 59.

60. If he haue refuſed to pardon or forgiue iniuries, to thoſe which haue offended him.

61. If for hatred he haue omitted to ſpeake vnto, or to ſalute others: or without hatred, yet with ſcandall of his neyghbour.

62. If in aduerſity & misfortunes, he haue deſired death: or with fury and anger ſtroken, or curſed himſelfe, or mentioned the Diuel.

63. If he haue curſed others, either aliue, or dead: and with what intention.

64. If he haue ſowed diſcord, or cauſed enmity betwene others: & what harme hath enſued therof.

65. If for hatred or enuie, he hath been immoderately ſory for the good and proſperity of others, temporall or ſpirituall: or hath reioyced at any harme, or notable domage of others.

66. If in anger he hath offended others with iniurious & contumelious words.

67. If he haue flattered others, prayſing them of any ſinfull act.

68. If with his euill example, or coun-

counsaile, or with prayſing that which was euill, or reprehending that which was good, he hath been cauſe that any man left any good worke which he had begun, or if he haue induced to any ſinne, or to perſeuerance therin.

If he haue omitted to correct, and admoniſh any perſon of any ſinne, when he could, and probably hoped therby the others amendment. 69.

If he haue giuen receit vnto out-lawes, or murtherers; or with his counsayle, and fauour, or otherwiſe, aſſiſted them. 70.

If he haue ſpoken euill of his neyghbour, manifeſting any ſecret fault of his, to diſeredit him, or cauſe him other harme. 71.

If he haue ſtroken iniuriouſly any Eccleſiaſticall or Religious perſon: wherin alſo there is Excommunication. 72.

Of

Of the sixt, and ninth Commandment: Thou shalt not commit Adultery. Thou shalt not desire they Neyghbours wife.

71. IF he hath giuen consent to any carnall temptation.

74. If he haue taken delight deliberately in any filthy cogitation.

75. If he hath been negligent in casting away euill cogitations when he feeleth himselfe in danger, to giue consent, or take delight in them.

76. If he hath spoken, or heard vnhoneſt wordes.

77. If he hath sent letters, messages, to dishoneſt endes &c.

78. If he hath vsed vnchaſt lookes, behauiour, gesture, or apparell, ordayning it to any euill end.

79. If he hath vsed vnchaſt touching, kissing, imbracing &c.

80. If he hath committed any carnall sinne actually, wherin he must expli-

explicate the necessary circumstances, as the persons, whether they were religious, or secular, vowed to virginity, maried, or vnmaried, which may aggrauate the greatnes of the sinne.

If he hath not auoyded the occasions of this sinne, nor armed himselfe against temptations. 84

Of the seauenth, and tenth Commaundement. Thou shalt not steale. Thou shall not desire they Neyghbours goods.

IF he haue taken any thing which belonged vnto others, by deceit or violence: expressing the quantity of the theft, and in particuler, if he haue taken any sacred thing, or out of any sacred place. 85

If he hold any thing of an others without the consent of the owner, and doth not restore it presently, if he be able. 86

If for not paying of his debtes, (when he is able) his creditours 87

haue

haue sustained any domage.

85. If finding any thing, he hath taken the same with mind to keep it for himselfe: the like also of those things which happen to come to his handes, which, knowing that they belong to others, he hath not restored to whome he ought.

86. If in buying or selling, he hath vsed any deceit in the ware, price, measure, or weight.

87. If he haue bought of those persons which could not sell: as of slaues, bound-men, or children vnder age.

88. If he haue bought things that he knew, or doubted to haue beene stolen: or wittingly hath eaten of any such thinges.

89. If only in respect of selling vpon trust, he hath sold for more then the iust price: or hath bought for lesse then the price, in respect of payment made before hand.

90. If he haue had a determinate will to take, or to retayne any thing of other men, if he could: or also if he haue had a deliberate

mind

mind to gayne, or increase his wealth (as men do vse to say) by right, or by wrong.

If he haue committed any sorte of vsury, or made any vsurarious contract, or entred into any vniust trafficke, or partnership of merchandize. 92.

If hauing wages, or pay for any worke, or office, he hath not done it well and faythfully. 93.

If he haue defrauded seruants or worke-folkes of their hyre: or differred ther payment to their hinderance. 93. 4

If he haue moued any sute in law against iustice: or if in iust sutes he hath vsed any fraud or deceit, that he might preuayle. 94.

If he haue played at prohibited games, or if in gaming he haue vsed, and wonne by deceit: or hath played with persons which cannot alienate, as are children vnder age, and such like. 95.

If he haue defrauded any iust impost, or toles. 96.

If he haue committed any Symony in what sort soeuer. 97.

If

98. If he haue defrauded the Church of that which was due, as are Tithes, and such like.

99. If by vnlawfull meanes, and euill information, he haue gotten a thing that was not due vnto him: or hath vniustly hindred others from the obtayning any benefit, or commodity.

100. If he haue giuen any help, or counsell, or in whatsoeuer other māner abetted such as haue taken other mens goods: or (being able and bound thereunto) hath not discouered or hindered any theft.

Of the eyght Commandement:
Thou shalt not beare false Witnes.

101. IF he haue borne any false witnes in iudgmēt, or out of iudgment: or induced others to do the like.

102. If he haue spoken any vntruth, with notable preiudice, or hurt of his neygbour.

103. If he haue detracted from the good

good name of others, imposing falsely vpon them any sinne, or exaggerating their defectes.

If he haue murmured in waighty matters, against another mans life and conuersation; especially of qualified Persons, as Princes, Prelats, religious, and women of good name. 104.

If he haue giuen eare willingly to derractions, and murmurings against others. 105.

If he haue disclosed any grieuous, and secret sinne of others, wherupon hath insued infamy: Which although it were true, and not spoken with euill intention, yet is the speaker bound to restore the others good name, blemished by his ouersight. 106.

If he haue vttered any secret, which was committed vnto him, or which secretly he came to see or heare: in which case a man is bound to restore all domages that afterward happen by such reuealing. 107.

If he haue opened other mens letters vnlawfully, or for any euill end. 108.

If

2nd. If he haue rashely iudged the deedes or speeches of his neighbour, taking in euill part that which might haue been well interpeted, and condemning him in his hart of mortall sinne.

3rd. If he haue promised any thing with intention to bind himselfe, and afterwardes without lawfull cause hath omitted to obserue his promise: which is a mortall sinne, when the thing which is promised is notable, or when (for want of the promise) our neighbour hath had any notable losse, or domage.

Of the sinne of Pride.

1st. IF that good which he hath (whether it be of Mind, of Body, or of Fortune) he hath not acknowledged as of God, but presumed to haue it of himselfe by his proper industrie: or if he thinke to haue it of God, yet presumeth to haue it by reason of his owne merites, not giuing to God the glory of all.

If

If he haue reputed vainely that he hath any vertue which he hath not, or to be that which he is not, or more then that which he is: despising others as inferiour vnto himselfe. 112.

If he haue gloried in any thing which is mortall sinne: as to haue taken reuenge, or committed any other sinne. 113.

If to the end that he might be esteemed, and held for a person of value, he hath vaunted of any good, or euill, which he had done (whether truly, or falsely) with the iniury of God, or his neyghbour. 114.

If he haue been ambitious, desiring inordinately Honours and dignities &c. doing to that end that which he ought not. 115.

If to the end that he may not be noted, and held of small accompt, or for feare of the speaches of men, he do that which he ought not, with scandall of his neyghbour: or neglect to do that which he ought, as to correct and reprehend others, to conuerse with 116.

good

good persons, to go to Confession, and to do other Christian workes.

117. If he haue stubbornly impugned the truth: or, because he would not submit himselfe, or seeme to be conuinced, if he hath obstinately defended his manifest errours, against his conscience.

118. If through arrogancy he hath despised others, doing any thing for their dishonour and despight.

119. If for haughtinesse and pride, he hath been at excessiue charge in Apparell, Seruants, Dyet, and other vanities not conuenient to his estate.

Gathered out of F. Vincentius Bruno of the Society of IESVS.

An

An Act of Contrition.

O My Lord Ieſus-Chriſt, true God and man, my Creatour and Redeemer, you being whome you are, and for that I loue you aboue all things, it grieueth me from the bottome of my hart, that I haue offended your diuine Maieſty. Loc heere I firmely purpoſe neuer to ſinne any more; and to fly all occaſions of offending you. And to confeſſe my ſinnes, and fulfil the Pennance which ſhalbe enioyned me for the ſame. Moreouer for loue of you, I do freely pardon all my enemies. And do offer my life, wordes, and workes in ſatisfaction for my ſinnes. Wherfore I moſt humbly beſeech you, truſting in your infinite goodnes & mercy, that by the merits of your moſt precious Bloud, and Paſſion, you will pardon me, & giue me grace heerafter to amend my life, & to perſeuere therin vntill death. *Amen.*

FINIS.